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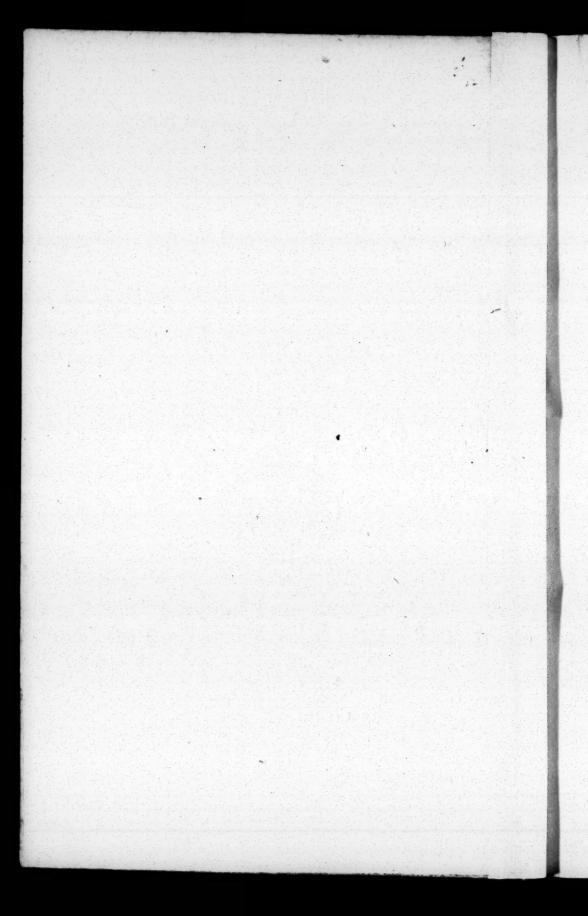
SPECTATOR.

VOLUME the SEVENTH.



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TO

Mr. METHUEN.

SIR,



T is with very great Plea-I fure I take an Opportunity of publishing the

Gratitude I owe You, for the Place You allow me in your Friendship and Familiarity. I will not acknowledge to You that I have often had You in my Thoughts, VOL. VII. A

Thoughts, when I have endeavoured to Draw, in some Parts of these Discourses, the Character of a Good-natur'd, Honest and Accomplish'd Gentleman. But such Representations give my Reader an Idea of a Person blameless only, or only laudable for such Persections as extend no farther than to his own private Advantage and Reputation.

But when I speak of You, I Celebrate One who has had the Happiness of possessing also those Qualities which make a Man useful to Society, and of having had Opportunities of Exerting them in the most Conspicuous Manner.

The

The Great Part You had, as British Ambassador, in Procuring and Cultivating the Advantageous Commerce between the Courts of England and Portugal, has purchased You the lasting Esteem of all who understand the Interest of either Nation.

Those Personal Excellencies which are over-rated by the ordinary World, and too much neglected by Wise Men, You have applied with the justest Skill and Judgment. The most graceful Address in Horsemanship, in the Use of the Sword, and in Dancing, has been employed by You as lower Arts, and as they have

occasionally served to cover, or introduce the Talents of a skilful Minister.

But your Abilities have not appear'd only in one Nation. When it was your Province to Act as Her Majesty's Minister at the Court of Savoy, at that time incamped, You accompanied that Galant Prince thro' all the Vicissitudes of his Fortune, and shared, by his Side, the Dangers of that Glorious Day in which He recovered His Capital. As far as it regards Personal Qualities, You attained, in that one Hour, the highest Military Reputation. The Behaviour of our Minister

Minister in the Action, and the good Offices done the Vanquished in the Name of the Queen of England, gave both the Conqueror and the Captive the most lively Examples of the Courage and Generosity of the Nation he represented.

Your Friends and Companions in your Absence frequently talk these things of You, and You cannot hide from us, (by the most discreet Silence in any Thing which regards Yourself) that the frank Entertainment we have at your Table, your easy Condescension in little Incidents of Mirth and Diversion, and general Complance A 3 cency

cency of Manners, are far from being the greatest Obligations we have to You. I do assure You there is not one of your Friends has a Greater Sense of your Merit in general, and of the Favours You every Day do us, than,

SIR,

Your most Obedient, and

most Humble Servant,

Richard Steele.

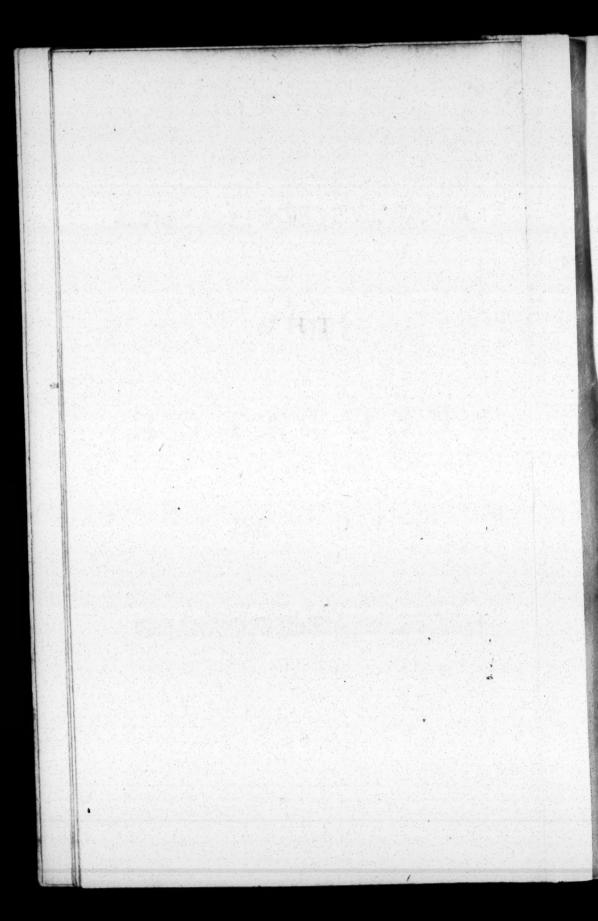
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THE

SPECTATOR.

VOL. VII.







THE

SPECTATOR.

Nº 474 Wednesday, September 3, 1712.

Asperitas agrestis & inconcinna-Hor. Ep. 18.1. 1. v. 6,

A clownish Roughness, and unkindly close, Unfriendly, fliff, and peevishly morose.

CREECH.

Mr. SPECTATOR,



EING of the Number of those that have lately retired from the Center of Bufiness and Pleasure, my Uneasiness in the Country where I am, arises rather from the Society than the Solitude of it. To be obliged to receive and return Vifits

from and to a Circle of Neighbours, who through Diversity of Age or Inclinations can neither be entertaining or serviceable to us, is a vile Loss of Time, ' and a Slavery from which a Man should deliver him-' felf, if possible: For why must I lose the remaining ' part of my Life, because they have thrown away the · former part of theirs? It is to me an insupportable Affliction, to be tormented with the Narrations of a Set · of People, who are warm in their Expressions of the · quick Relish of that Pleasure which their Dogs and

Horses have a more delicate Taste of. I do also in

' my Heart detest and abhor that damnable Doctrine and Position of the Necessity of a Bumper, though to one's own Toft; for though 'tis pretended that these ' deep Potations are used only to inspire Gaiety, they certainly drown that Chearfulness which would furvive a moderate Circulation. If at these Meetings it were left to every Stranger either to fill his Glass according to his own Inclination, or to make his Retreat when he finds he has been sufficiently obedient to that of others, these Entertainments would be governed with more good Sense, and consequently with more Good-breeding, than at prefent they are. deed where any of the Guests are known to measure their Fame or Pleasure by their Glass, proper Exhortations might be used to these to push their Fortunes in this fort of Reputation; but where 'tis unfeafonably infifted on to a modest Stranger, this Drench may be faid to be swallowed with the same Necessity, as if it had been tendered in the Horn for that purpose, with this aggravating Circumstance, that it distresses the Entertainer's Guest in the same degree as it relieves his · Horses.

'TO attend without Impatience an Account of fivebarr'd Gates, double Ditches, and Precipices, and to furvey the Orator with desiring Eyes, is to me extremely difficult, but absolutely necessary, to be upon. tolerable Terms with him: but then the occasional Burfling out into Laughter, is of all other Accomplishments the most requisite. I confess at present I have not the command of these Convulsions, as is ne-· cessary to be good Company; therefore I beg you would publish this Letter, and let me be known all at once for a queer Fellow, and avoided. It is monstrous to me, that we, who are given to Reading and calm · Conversation, should ever be visited by these Roarers: But they think they themselves, as Neighbours, may come into our Rooms with the same Right, that they and their Dogs hunt in our Grounds.

'YOUR Institution of Clubs I have always admir'd, in which you constantly endeavoured the Union of the metaphorically Desunct, that is such as are neither serviceable to the Eusy and Enterprising part of

- ' Mankind,

" Mankind, nor entertaining to the Retir'd and Specu-' lative. There should certainly therefore in each Coun-'ty be established a Club of the Persons whose Converfations I have described, who for their own private, as ' also the public Emolument, should exclude, and be excluded all other Society. Their Attire should be the fame with their Huntsmens, and none should be admitted into this green Conversation-Piece, except he had broke his Collar-bone thrice. A broken Rib or two might also admit a Man without the least Op-' position. The President must necessarily have broken ' his Neck, and have been taken up dead once or twice: · For the more Maims this Brotherhood shall have met with, the easier will their Conversation flow and keep ' up; and when any one of these vigorous Invalids had ' fimished his Narration of the Collar-bone, this naturally ' would introduce the History of the Ribs. Besides, the ' different Circumstances of their Falls and Fractures ' would help to prolong and diversify their Relations. 'There should also be another Club of such Men, who have not fucceeded fo well in maining themselves, but are however in the constant Pursuit of these Ac-' complishments. I would by no means be suspected by what I have faid to traduce in general the Body of ' Fox-hunters; for whilft I look upon a reasonable Creature full speed after a Pack of Dogs, by way of Pleafure, and not of Bufiness, I shall always make honou-' rable mention of it. BUT the most irksom Conversation of all others

'BUT the most irksom Conversation of all others
I have met with in the Neighbourhood, has been
among two or three of your Travellers, who have
overlooked Men and Manners, and have passed thro'
France and Italy with the same Observation that the
Carriers and Stage-Coachmen do thro' Great-Britain;
that is, their Stops and Stages have been regulated according to the Liquor they have met with in their Passege. They indeed remember the Names of abundance
of Places, with the particular Fineries of certain Churches: But their distinguishing Mark is certain Prettinesses of Foreign Languages, the meaning of which they
could have better express'd in their own. The Enter-

- tainment of these fine Observers, Shakespear has de-
 - In talking of the Alps and Apennines,
 The Pyrenean, and the River Po.
- and then concludes with a Sigh,
 - · Now this is avershipful Society!

I would not be thought in all this to hate fuch honest Creatures as Dogs; I am only unhappy that I cannot partake in their Diversions. But I love them · fo well, as Dogs, that I often go with my Pockets stuf-· fed with Bread to dispense my Favours, or make my way through them at Neighbours Houses. There is in particular a young Hound of great Expectation, Vivacity, and Enterprise, that attends my Flights wherever he spies me. This Creature observes my · Countenance, and behaves himself accordingly. His " Mirth, his Frolic, and Joy upon the Sight of me has been observed, and I have been gravely defired not to encourage him so much, for it spoils his Parts; but I think he shews them sufficiently in the several Boundings, Friskings, and Scourings, when he makes his Court to me: But I foresee in a little time he and I " must keep Company with one another only, for we are fit for no other in these Parts. Having inform'd your how I do pass my time in the Country where I am, I must proceed to tell you how I would pass it, had I

'MY Scheme of a Country Life then should be as follows. As I am happy in three or four agreeable

fuch a Fortune as would put me above the Observance

of Ceremony and Custom.

Friends, these I would constantly have with me; and

the Freedom we took with one another at School and the University, we would maintain and exert upon all

Occasions with great Courage. There should be certain Hours of the Day to be employ'd in Reading, dur-

ing which time it should be impossible for any one of us to enter the other's Chamber, unless by Storm. Af-

ter this we would communicate the Trash or Treasure

we had met with, with our own Reflexions upon the Matter; the Juftness of which we would controvert with good-humour'd Warmth, and never spare one another out of that complaifant Spirit of Conversation. which makes others affirm and deny the same matter in a quarter of an Hour. If any of the neighbouring Gentlemen, not of our Turn, should take it in their heads to visit me, I should look upon these Persons in the same degree Enemies to my particular state of Happiness, as ever the French were to that of the Public, and I would be at an annual Expence in Spies to obferve their Motions. Whenever I should be surprised with a Visit, as I hate Drinking, I would be brisk in fwilling Bumpers, upon this Maxim, That it is better to trouble others with my Impertinence, than to be troubled myself with theirs. The Necessity of an Infirmary makes me refolve to fall into that Project; and as we should be but Five, the Terrors of an involuntary Separation, which our Number cannot fo well admit of, would make us exert ourselves, in opposition to all the Particulars mentioned in your Institution of that equitable Confinement. This my way of Life I know would subject me to the Imputation of a morose. covetous, and fingular Fellow. These and all other hard Words, with all manner of infipid Jests, and all other Reproach, would be matter of Mirth to me and my Friends: Besides, I would destroy the Application of the Epithets Morose and Covetous, by a yearly Relief of my undeservedly necessitous Neighbours, and by treating my Friends and Domestics with an Humanity that should express the Obligation to lie rather on my fide; and as for the word Singular, I was always of Opinion every Man must be so, to be what one would desire him.

Your very humble Servant,

J. R.

Mr. SPECTATOR,

BOUT two Years ago, I was called upon by the younger part of a Country Family, by my Mother's fide related to me, to visit Mr. Campbell, the dumb Man, for they told me that that was chiefly what

what brought them to Town, having heard Wonders of him in Effex. I who always wanted Faith in Matters of that kind, was not eafily prevailed on to go; but lest they should take it ill, I went with them; when to my surprise, Mr. Campbell related all their past Life : in short, had he not been prevented, such a Discovery would have come out, as would have ruined the next design of their coming to Town, viz. buying Wed-Our Names——tho he never heard ding Clothes. of us before --- and we endeavoured to concealwere as familiar to him as to ourselves. To be fure. · Mr. SPECTATOR, he is a very learned and wife Man. Being impatient to know my Fortune, having paid my respects in a Family-Jacobus, he told me (after his manner) among several other things, that in a Year and nine Months I should fall ill of a new Fever, be given over by my Physicians, but should with much difficulty recover: That the first time I took the Air afterwards, I should be address'd to by a young Gentle-· man of a plentiful Fortune, good Sense, and a generous · Spirit. Mr. SPECTATOR, he is the purest Man in the World, for all he faid is come to pass, and I am the happiest She in Kent. I have been in quest of Mr. · Campbell these three Months, and cannot find him out. · Now hearing you are a dumb Man too, I thought you might correspond, and be able to tell me something ; for I think myfelf highly oblig'd to make his Fortune. as he has mine. 'Tis very possible your Worship, who has Spies all over this Town, can inform me how to fend to him: If you can, I befeech you be as speedy as possible, and you will highly oblige

Your constant Reader and Admirer,

Dulcibella Thankley.

ORDERED, That the Inspector I employ about Wonders, inquire at the Golden-Lion, opposite to the Half-Moon Tavern in Drury-Lane, into the Merits of this filent Sage, and report accordingly.

STANSON OF THE PROPERTY.

Nº 475 Thursday, September 4.

Habet ullum, eam confilio regere non potes.

Ter. Eun. Act. 1. Sc. 1.

Advice is thrown away, where the Case admits of neither Counsel nor Moderation.

T is an old Observation, which has been made of Politicians who would rather ingratiate themselves with their Sovereign, than promote his real Service, that they accommodate their Counfels to his Inclinations, and advise him to such Actions only as his Heart is naturally fet upon. The Privy-counfellor of one in Love must obferve the same Conduct, unless he would forfeit the Friendship of the Person who desires his Advice. I have known feveral odd Cases of this Nature. Hipparchus was going to marry a common Woman, but being refolv'd to do nothing without the Advice of his Friend Philander. he consulted him upon the Occasion. Philander told him his Mind freely, and represented his Mistress to him in such ftrong Colours, that the next Morning he receiv'd a Challenge for his pains, and before Twelve o'Clock was run through the Body by the Man who had asked his Advice. Celia was more prudent on the like Occasion; she defired Leonilla to give her Opinion freely upon a young Fellow who made his Addresses to her. Leonilla, to oblige her, told her with great Frankness, that she looked upon him as one of the most worthless-Celia, foreseeing what a Character she was to expect, begged her not to go on, for that she had been privately married to him above a Fortnight. The Truth of it is, a Woman feldom asks Advice before the has bought her Wedding-Clothes. When she has made her own Choice, for Form's sake she fends a Congé d'elire to her Friends.

I F we look into the fecret Springs and Motives that fet People at work on these Occasions, and put them upon asking Advice which they never intend to take; I look upon it to be none of the least, that they are incapable of keeping a Secret which is so very pleasing to them. A Girl longs to tell her Confident, that she hopes to be married in a little time, and, in order to talk of the pretty Fellow that dwells so much in her Thoughts, asks her very gravely, what she would advise her to do in a case of so much Difficulty. Why else should Melissa, who had not a Thousand Pound in the World, go into every Quarter of the Town to ask her Acquaintance whether they would advise her to take Tom Townsy, that made his Addresses to her with an Estate of sive Thousand a Year? 'Tis very pleasant on this Occasion, to hear the Lady propose her Doubts, and to see the Pains she is at

to get over them.

I MUST not here omit a Practice that is in use among the vainer Part of our own Sex, who will often ask a Friend's Advice in relation to a Fortune whom they are never like to come at. WILL HONEY-COMB, who is now in the Verge of Threescore, took me aside not long since, and asked me in his most serious Look, whether I would advise him to marry my Lady Betty Single, who, by the way, is one of the greatest Fortunes about Town. I star'd him full in the Face upon fo strange a Question; upon which he immediately gave me an Inventory of her Jewels and Estate, adding, that. he was resolved to do nothing in a matter of such confequence without my Approbation. Finding he would have an Answer, I told him, if he could get the Lady's Confent he had mine. This is about the tenth Match which, to my Knowledge, WILL has consulted his Friends upon, without ever opening his Mind to the Party herself.

I HAVE been engaged in this Subject by the following Letter, which comes to me from fome notable young Female Scribe, who, by the Contents of it, seems to have carried Matters so far, that she is ripe for asking Advice; but as I would not lose her Good-will, nor forfeit the Reputation which I have with her for Wisdom, I shall only communicate the Letter to the Public,

without returning any Answer to it.

Mr. SPECTATOR,

OW, Sir, the thing is this: Mr. Shapely is the prettiest Gentleman about Town. He is very tall, but not too tall neither. He dances like an Angel. ' His Mouth is made I don't know how, but 'tis the prettiest that I ever saw in my Life. He is always laughing, ' for he has an infinite deal of Wit. If you did but fee ' how he rolls his Stockings! He has a thousand pretty Fancies, and I am fure, if you faw him, you would ' like him. He is a very good Scholar, and can talk Latin as fast as English. I wish you could but see him dance. Now you must understand poor Mr. Shapely has no Effate; but how can he help that, you know? ' And yet my Friends are so unreasonable as to be always teazing me about him, because he has no Estate; but I am sure he has that that is better than an Estate; for he is a Good-natured, Ingenious, Modest, Civil, Tall, Well-bred, Handsom Man, and I am obliged to him for his Civilities ever fince I faw him. I forgot to tell ' you that he has black Eyes, and looks upon me now and then as if he had Tears in them. And yet my Friends are so unreasonable, that they would have me be uncivil to him. I have a good Portion which they cannot hinder me of, and I shall be fourteen on the ' 29th Day of August next, and am therefore willing to fettle in the World as soon as I can, and so is Mr. Shapely. But every body I advise with here is poor Mr. Shapely's Enemy. I defire therefore you will give me your Advice, for I know you are a wife Man; and if you advise me well, I am resolved to follow it. heartily wish you could see him dance, and am,

SIR.

Your most humble Servant,

B. D.

" He loves your Spectators mightily. C

CALL CONTRACTOR OF THE PROPERTY OF THE PARTY OF THE PARTY

Nº 476 Friday, September 5.

- Lucidus Ordo.

Hor. Ars Poet. v. 41.

Method.

MONG my daily Papers which I bestow on the Public, there are fome which are written with Regularity and Method, and others that run out into the wildness of those Compositions which go by the Name of Esays. As for the first, I have the whole Scheme of the Discourse in my Mind before I set Pen to Paper. In the other kind of Writing, it is sufficient that I have feveral Thoughts on a Subject, without troubling myself to range them in fuch order, that they may feem to grow out of one another, and be dispos'd under the proper Seneca and Montaigne are Patterns for Writing in this last kind, as Tully and Aristotle excel in the other. When I read an Author of Genius who writes without Method, I fancy myself in a Wood that abounds with a great many noble Objects, rifing among one another in the greatest Confusion and Disorder. When I read a methodical Discourse, I am in a regular Plantation, and can place myself in its several Centers, so as to take a view of all the Lines and Walks that are struck from them. You may ramble in the one a whole Day together, and every Moment discover something or other that is new to you; but when you have done, you will have but a confused imperfect Notion of the Place: In the other your Eye commands the whole Prospect, and gives you fuch an Idea of it, as is not eafily worn out of the Memory.

IRREGULARITY and want of Method, are only supportable in Men of great Learning or Genius, who are often too full to be exact, and therefore choose to throw down their Pearls in Heaps before the Reader,

rather than be at the pains of stringing them.

METHOD

METHOD is of advantage to a Work both in respect to the Writer and the Reader. In regard to the first, it is a great help to his Invention. When a Man has plann'd his Discourse, he finds a great many thoughts rifing out of every Head, that do not offer themselves upon the general Survey of a Subject. His Thoughts are at the same time more intelligible, and better discover their Drift and Meaning, when they are placed in their proper Lights, and follow one another in a regular Series. than when they are thrown together without Order and Connexion. There is always an Obscurity in Confusion, and the same Sentence that would have enlightened the Reader in one part of a Discourse, perplexes him in another. For the same Reason likewise every Thought in a methodical Discourse shews itself in its greatest Beauty, as the feveral Figures in a piece of Painting receive new Grace from their Disposition in the Picture. The Advantages of a Reader from a methodical Discourse, are correspondent with those of the Writer. He comprehends every thing eafily, takes it in with Pleasure, and retains it long.

METHOD is not less requisite in ordinary Conversation than in Writing, provided a Man would talk to make himself understood. I, who hear a thousand Cosfee-house Debates every Day, am very sensible of this want of Method in the Thoughts of my honest Countrymen. There is not one Dispute in ten which is managed in those Schools of Politics, where, after the three first Sentences, the Question is not intirely lost. Our Disputants put me in mind of the Scuttle-Fish, that when he is unable to extricate himself, blackens all the Water about him till he becomes invisible. The Man who does not know how to methodize his Thoughts has always, to borrow a Phrase from the Dispensary, a barren Superfluity of Words; the Fruit is lost amidst the Exube-

rance of Leaves.

TOM Puzzle is one of the most eminent immethodical Disputants of any that has fallen under my Observation. Tom has read enough to make him very impertinent; his Knowledge is sufficient to raise Doubts, but not to clear them. It is pity that he has so much Learning, or that he has not a great deal more. With

Nº 476

these Qualifications Tom sets up for a Free-thinker, finds a great many things to blame in the Constitution of his Country, and gives shrewd Intimations that he does not believe another World. In short, Puzzle is an Atheist as much as his Parts will give him leave. He has got about half a dozen common-place Topics, into which he never fails to turn the Conversation, whatever was the occasion of it: Tho' the matter in debate be about Doway or Denain, it is ten to one but half his Discourse runs upon the Unreasonableness of Bigotry and Priest craft. This makes Mr. Puzzle the Admiration of all those who have less Sense than himself, and the Contempt of all those who have more. There is none in Town whom Tom dreads fo much as my Friend Will Dry. Will, who is acquainted with Tom's Logic, when he finds him running off the Question, cuts him short with a What then? We allow all this to be true, but what is it to our present Purpose? I have known Tom eloquent half an Hour together, and triumphing, as he thought, in the Superiority of the Argument, when he has been nonplus'd on a fudden by Mr. Dry's desiring him to tell the Company what it was that he endeavour'd to prove. In fhort, Dry is a Man of a clear methodical Head, but few Words, and gains the same Advantage over Puzzle, that a small Body of regular Troops would gain over a numberless undisciplined Militia.



CONTRACTOR CONTRACTOR

Nº 477 Saturday, September 6.

——— An me ludit amabilis Infania? audire & videor pios Errare per lucos, amænæ Quos & aquæ fubeunt & auræ.

Hor. Od. 4. 1. 3. v. 5.

Does airy Fancy cheat

My Mind, well-pleas'd with the Deceit?

I feem to hear, I feem to move,

And wander thro' the happy Grove,

Where fmooth Springs flow, and murm'ring Breeze

Wantons thro' the waving Trees.

CREECH.

SIR,

AVING lately read your Essay on the Pleasures of the Imagination, I was fo taken with your Thoughts upon some of our English Gardens, that I cannot forbear troubling you with a Letter upon that Subject. I am one, you must know, who am looked upon as an Humourist in Gardening. I have feveral Acres about my House, which I call my Garden, and which a skilful Gardener would not know what to call. It is a Confusion of Kitchen and Parterre, Orchard and Flower-Garden, which lie fo mixt and interwoven with one another, that if a Foreigner, who had feen nothing of our Country, should be convey'd into my Garden at his first landing, he would look upon it as a natural Wilderness, and one of the uncultivated Parts of our Country. My Flowers grow up in feveral Parts of the Garden in the greatest Luxuriancy and Profusion. I am so far from being fond of any particular one, by reason of its Rarity, that if I meet with any one in a Field which pleases me, I give it a place in my Garden. By this means, when a Stranger walks with me, he is surprised to see several large Spots of Ground cover'd with ten thousand different Colours, and has often fingled out Flowers that he might have

have met with under a common Hedge, in a Field or in a Meadow, as some of the greatest Beauties of the Place. The only Method I observe in this Particular, is to range in the same Quarter the Products of the same Season. that they may make their Appearance together, and compose a Picture of the greatest variety. There is the fame Irregularity in my Plantations, which run into as great a Wildness as their Natures will permit. in none that do not naturally rejoice in the Soil, and am pleased when I am walking in a Labyrinth of my own raifing, not to know whether the next Tree I shall meet with is an Apple or an Oak, an Elm or a Pear-Tree. My Kitchen has likewife its particular Quarters affigned it; for besides the wholsom Luxury which that Place abounds with, I have always thought a Kitchen-Garden a more pleafant Sight than the finest Orangery, or artisicial Green-house. I love to see every thing in its Perfection, and am more pleased to survey my Rows of Colworts and Cabbages, with a thousand nameless Potherbs, springing up in their full Fragrancy and Verdure, than to fee the tender Plants of Foreign Countries kept alive by artificial Heats, or withering in an Air and Soil that are not adapted to them. I must not omit, that there is a Fountain rifing in the upper part of my Garden, which forms a little wandring Rill, and administers to the Pleasure as well as the Plenty of the Place. I have fo conducted it, that it visits most of my Plantations; and have taken particular Care to let it run in the same manner as it would do in an open Field, fo that it generally passes thro' Banks of Violets and Primroses, Plats of Willow, or other Plants, that seem to be of its own producing. There is another Circumstance in which I am very particular, or as my Neighbours call me, very whimfical: As my Garden invites into it all the Birds of the Country, by offering them the Conveniency of Springs and Shades, Solitude and Shelter, I do not fuffer any one to destroy their Nests in the Spring, or drive them from their usual Haunts in Fruit-time. I value my Garden more for being full of Blackbirds than Cherries. and very frankly give them Fruit for their Songs. By this means I have always the Music of the Season in its Perfection, and am highly delighted to fee the Jay or

the Thrush hopping about my Walks, and shooting before my Eves across the several little Glades and Alleys that I pass thro'. I think there are as many kinds of Gardening as of Poetry: Your Makers of Parterres and Flower-Gardens, are Epigrammatists and Sonneteers in this Art: Contrivers of Bowers and Grottoes, Treillages and Cafcades, are Romance Writers. Wife and London are our heroic Poets: and if, as a Critic, I may fingle out any Passage of their Works to commend, I shall take notice of that Part in the upper Garden, at Kensington, which was at first nothing but a Gravel Pit. It must have been a fine Genius for Gardening, that could have thought of forming such an unfightly Hollow into so beautiful an Area, and to have hit the Eye with fo uncommon and agreeable a Scene as that which it is now wrought into. To give this particular Spot of Ground the greater Effect, they have made a very pleasing Contrast; for as on one side of the Walk you see this hollow Bason, with its several little Plantations lying so conveniently under the Eye of the Beholder; on the other fide of it there appears a feeming Mount, made up of Trees rifing one higher than another in proportion as they approach the Center. A Spectator, who has not heard this Account of it, would think this Circular Mount was not only a real one, but that it had been actually scooped out of that hollow Space which I have before mention'd. I never yet met with any one who has walked in this Garden, who was not struck with that Part of it which I have here mention'd. As for myfelf, you will find, by the Account which I have already given you, that my Compositions in Gardening are altogether after the Pindaric manner, and run into the beautiful Wildness of Nature, without affecting the nicer Elegancies of Art. What I am now going to mention, will, perhaps, deferve your Attention more than any thing I have yet faid. I find that in the Discourse which I spoke of at the Beginning of my Letter, you are against filling an English Garden with Ever-Greens; and indeed I am fo far of your Opinion, that I can by no means think the Verdure of an Ever-Green comparable to that which shoots out annually, and clothes our Trees in the Summer-Season. But I have often wonder'd

wonder'd that those who are like myself, and love to live in Gardens, have never thought of contriving a Winter-Garden, which would confift of fuch Trees only as never cast their Leaves. We have very often little Snatches of Sunshine and fair Weather in the most uncomfortable Parts of the Year, and have frequently feveral Days in November and January that are as agreeable as any in the finest Months. At such times, therefore, I think there could not be a greater Pleasure, than to walk in such a Winter-Garden as I have proposed. In the Summer-Season the whole Country blooms, and is a kind of Garden, for which reason we are not so sensible of those Beauties that at this time may be every where met with; but when Nature is in her Desolation, and presents us with nothing but bleak and barren Prospects. there is fomething unspeakably chearful in a Spot of Ground which is cover'd with Trees that smile amidst all the Rigour of Winter, and give us a view of the most gay Season in the midst of that which is the most dead and melancholy. I have so far indulged myself in this Thought, that I have fet apart a whole Acre of Ground for the executing of it. The Walls are covered with Ivy instead of Vines. The Laurel, the Horn-beam, and the Holly, with many other Trees and Plants of the fame nature, grow fo thick in it, that you cannot imagine a more lively Scene. The glowing Redness of the Berries with which they are hung at this time, vies with the Verdure of their Leaves, and are apt to inspire the Heart of the Beholder with that vernal Delight which you have somewhere taken notice of in your former Papers. It is very pleafant, at the same time, to see the feveral kinds of Birds retiring into this little green Spot, and enjoying themselves among the Branches and Foliage, when my great Garden, which I have before mention'd to you, does not afford a fingle Leaf for their

YOU must know, Sir, that I look upon the Pleasure which we take in a Garden, as one of the most innocent Delights in human Life. A Garden was the Habitation of our first Parents before the Fall. It is naturally as to fill the Mind with Calmness and Tranquillity, and to lay all its turbulent Passions at rest. It gives us a great In fight

Infight into the Contrivance and Wisdom of Providence, and suggests innumerable Subjects for Meditation. I cannot but think the very Complacency and Satisfaction which a Man takes in these Works of Nature, to be a laudable, if not a virtuous Habit of Mind. For all which Reasons I hope you will pardon the Length of my present Letter.

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THE CONTROL OF THE CO

Nº 478 Monday, September 8.

Quem penes Arbitrium est, & Jus & Norma—
Hor. Ars Poet. v. 72.

Fashion, the Arbiter, and Rule of Right.

Mr. SPECTATOR,

I T happened lately, that a Friend of mine, who had many things to buy for his Family, would oblige me to walk with him to the Shops. He was very nice in his way, and fond of having every thing shewn, which at first made me very uneasy; but as his Humour still continu'd, the things which I had been staring at along with him, began to fill my Head, and led me into a Set of amusing Thoughts concerning them.

I fancied it must be very surprising to any one who enters into a detail of Fashions, to consider how far the Vanity of Mankind has laid itself out in Dress, what a prodigious number of People it maintains, and what a Circulation of Money it occasions. Providence in this Case makes use of the Folly which we will not give up, and it becomes instrumental to the Support of those who are willing to labour. Hence it is that Fringe makers, Lace Men, Tire-Women, and a Number of other Trades, which would be useless in a simple State of Nature, draw their Subsistence; tho' it is seldom seen that such Vol. VII.

as these are extremely rich, because their original Fault of being sounded upon Vanity, keeps them poor by the light Inconstancy of its Nature. The Variableness of Fashion turns the Stream of Business, which flows from it, now into one Channel, and anon into another; so that the different Sets of People sink or flourish in their turns by it.

FROM the Shops we retir'd to the Tavern, where I found my Friend express so much Satisfaction for the Bargains he had made, that my moral Reslexions (if I had told them) might have pass'd for a Reproof; so I chose rather to fall in with him, and let the Discourse

run upon the Use of Fashions.

HERE we remembred how much Man is govern'd by his Senses, how lively he is struck by the Objects which appear to him in an agreeable manner, how much Clothes contribute to make us agreeable Objects, and how much we owe it to ourselves that we should appear so

WE considered Man as belonging to Societies; Societies as form'd of different Ranks; and different Ranks diffinguished by Habits, that all proper Duty or Respect

might attend their Appearance.

WE took notice of several Advantages which are met with in the Occurrences of Conversation: How the bashful Man has been sometimes so rais'd, as to express himself with an Air of Freedom, when he imagines that his Habit introduces him to Company with a becoming manner: And again, how a Fool in sine Clothes shall be suddenly heard with Attention, till he has betray'd himself; whereas a Man of Sense appearing with a Dress of Negligence shall be but coldly received, till he be proved by Time, and established in a Character. Such things as these we could recollect to have happen'd to our own knowledge so very often, that we concluded the Author had his Reasons, who advises his Son to go in Dress rather above his Fortune than under it.

AT last the Subject seem'd so considerable, that it was proposed to have a Repository built for Fashions, as there are Chambers for Medals and other Rarities. The Building may be shap'd as that which stands among the Pyramids, in the Form of a Woman's Head. This

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may be rais'd upon Pillars, whose Ornaments shall bear a just relation to the Design. Thus there may be an Imitation of Fringe carv'd in the Base a fort of Appearance of Lace in the Frize, and a Representation of curling Locks, with Bows of Ribbon floping over them, may fill up the Work of the Cornish. The Inside may be divided into two Apartments appropriated to each Sex. The Apartments may be fill'd with Shelves, on which Boxes are to stand as regularly as Books in a Library are to have folding doors, which being open'd you are to behold a Baby dreffed out in some Fashion which has flourish'd, and standing upon a Pedestal, where the time of its Reign is mark'd down. For its farther Regulation, let it be order'd, that every one who invents a Fashion shall bring in his Box, whose Front he may at pleasure have either work'd or painted with some amorous or gay Device, that, like Books with gilded Leaves and Covers, it may the fooner draw the Eyes of the Beholders. And to the end that these may be preferv'd with all due Care, let there be a Keeper appoint. ed, who shall be a Gentleman qualify'd with a competent Knowledge in Clothes; so that by this means the Place will be a comfortable Support for some Beau who has fpent his Estate in dressing.

THE Reasons offer'd by which we expect to gain the

Approbation of the Public, were as follows.

FIRST, That every one who is confiderable enough to be a Mode, and has any Imperfection of Nature or Chance, which it is possible to hide by the Advantage of Clothes, may, by coming to this Repository, be furnish'd herself, and furnish all who are under the same Misfortune, with the most agreeable manner of concealing it; and that on the other side, every one who has any Beauty in Face or Shape, may also be surnished with the most agreeable Manner of shewing it.

SECONDLY, That whereas some of our young Gentlemen who travel, give us great reason to suspect that they only go abroad to make or improve a Fancy for Dress, a Project of this nature may be a means to keep them at home, which is in effect the keeping of so much Money in the Kingdom. And perhaps the Balance of Fashion in Europe, which now leans upon the

fide of France, may be so alter'd for the suture, that it may become as common with Frenchmen to come to England for their finishing Stroke of Breeding, as it has been

for Englishmen to go to France for it.

THIRDLY, Whereas feveral great Scholars, who might have been otherwise useful to the World, have spent their time in studying to describe the Dresses of the Ancients from dark Hints, which they are fain to interpret and support with much Learning; it will from henceforth happen, that they shall be freed from the Trouble, and the World from useless Volumes. This Project will be a Registry, to which Posterity may have recourse, for the clearing such obscure Passages as tend that way in Authors; and therefore we shall not for the suture submit ourselves to the Learning of Etymology, which might persuade the Age to come, that the Farthingal was worn for Cheapness, or the Furbelow for Warmth.

FOURTHLY, Whereas they who are old themfelves, have often a Way of railing at the Extravagance of Youth, and the whole Age in which their Children live; it is hoped that this ill Humour will be much suppress'd, when we can have recourse to the Fashions of their Times, produce them in our vindication, and be able to shew that it might have been as expensive in Queen Elizabeth's time only to wash and quilt a Russ, as it is now to buy Cravats or Neck Handkerchiefs

WF desire also to have it taken notice of, That because we would shew a particular Respect to Foreigners, which may induce them to perfect their Breeding here in a Knowledge which is very proper for pretty Gentlemen, we have conceived the Motto for the House in the learned Language. There is to be a Picture over the Door with a Looking-Glass and a Dressing Chair in the middle of it: Then on one side are to be seen, above one another, Patch Boxes, Pin-Cushions, and little Bottles; on the other, Powder-Bags, Puffs, Combs, and Brushes; beyond these, Swords with sine Knots, whose Points are hidden, and Fans almost closed, with the Handles downward, are to stand out interchangeably from the Sides, till they meet at the Top, and form a Semicircle over

the rest of the Figures: Beneath all, the Writing is to run in this pretty sounding Manner:

Adeste, O quotquot sunt, Veneres, Gratiæ, Cupidines, En vobis adsunt in promptu Faces, Vincula, Spicula; Hinc eligite, sumite, regite.

All ye Venus's, Graces, and Cupids, attend: See prepared to your Hands Darts, Torches, and Bands:

Your Weapons here choose, and your Empire extend.

I am, SIR,

Your most humble Servant,

A. B.

THE Proposal of my Correspondent I cannot but look upon as an ingenious Method of placing Persons (whose Parts make them ambitious to exert themselves in frivolous things) in a Rank by themselves. In order to this, I would propose that there be a Board of Direcfors of the fashionable Society; and because it is a Matter of too much Weight for a private Man to determine alone, I should be highly obliged to my Correspondents if they would give in Lists of Persons qualify'd for this Trust. If the chief Coffee-houses, the Conversations of which Places are carry'd on by Persons, each of whom has his little number of Followers and Admirers, would name from among themselves two or three to be inserted, they should be put up with great Faithfulness. Old Beaus are to be presented in the first place; but as that Sect, with relation to Drefs, is almost extinct, it will, I fear, be absolutely necessary to take in all Time-servers, properly so deem'd; that is, such as, without any Conviction of Conscience or View of Interest, change with the World, and that merely from a Terror of being out of fashion. Such also, who from Facility of Temper, and too much Obsequiousness, are vicious against their Will, and follow Leaders whom they do not approve, for want of Courage to go their own way, are capable Persons for this Superintendency. Those who are loth to grow old, or would do any thing contrary to the Course

Course and Order of things, out of sondness to be in fashion, are proper Candidates. To conclude, those who are in fashion without apparent Merit, must be supposed to have latent Qualities, which would appear in a Post of Direction; and therefore are to be regarded in forming these Lists. Any who shall be pleased according to these, or what farther Qualifications may occur to himself, to send a List, is desired to do it within sourcen Days after this Date.

N. B. The Place of the Physician to this Society, according to the last mentioned Qualification, is already engag'd.



Nº 479 Tuesday, September 9.

——Dare Jura maritis. Hor. Ars Poet. v. 398.
To regulate the matrimonial Life.

ANY are the Epistles I every day receive from Husbands, who complain of Vanity, Pride, but above all Ill-nature, in their Wives. I cannot tell how it is, but I think I fee in all their Letters that the Cause of their Uneafiness is in themselves; and indeed I have hardly ever observed the married Condition unhappy, but for want of Judgment or Temper in the Man. The Truth is, we generally make Love in a Stile, and with Sentiments very unfit for ordinary Life: They are half Theatrical, half Romantic. By this means we raife our Imaginations to what is not to be expected in human Life; and because we did not beforehand think of the Creature we are enamoured of, as subject to Dishumour, Age, Sickness, Impatience or Sullenness. but altogether confidered her as the Object of Joy, human Nature itself is often imputed to her as her particular Imperfection or Defect.

I take it to be a Rule proper to be observed in all Occurrences of Life, but more especially in the domestic or matrimonial Part of it, to preferve always a Disposition to be pleased. This cannot be supported but by confidering things in their right Light, and as Nature has form'd them, and not as our own Fancies and Appetites would have them. He then who took a young Lady to his Bed, with no other Confideration than the Expectation of Scenes of Dalliance, and thought of her (as I faid before) only as the was to administer to the Gratification of Defire; as that Defire flags, will, without her fault, think her Charms and her Merit abated: From hence must follow Indifference. Dislike, Peevishness, and Rage. But the Man who brings his Reason to support his Passion, and beholds what he loves as liable to all the Calamities of human Life both in Body and Mind, and even at the best what must bring upon him new Cares and new Relations; fuch a Lover, I fay, will form himfelf accordingly, and adapt his Mind to the Nature of his Circumstances. This latter Person will be prepared to be a Father, a Friend, an Advocate, a Steward for People yet unborn, and has proper Affections ready for every Incident in the Marriage State. Such a Man can hear the Cries of Children with Pity instead of Anger; and when they run over his Head, he is not disturb'd at their Noise, but is glad of their Mirth and Health. Tom Trufty has told me, that he thinks it doubles his Attention to the most intricate Affair he is about, to hear his Children, for whom all his Cares are applied, make a Noise in the next Room: On the other fide Will Sparkifs cannot put on his Periwig, or adjust his Cravat at the Glass, for the Noise of those damned Nurses and squalling Brats; and then ends with a galant Reflexion upon the Comforts of Matrimony, runs out of the Hearing. and drives to the Chocolate-House.

ACCORDING as the Husband is dispos'd in himfelf, every Circumstance of his Life is to give him Torment or Pleasure. When the Affection is well placed, and supported by the Considerations of Duty, Honour, and Friendship, which are in the highest Degree engaged in this Alliance, there can nothing rise in the common Course of Life, or from the Blows or Favours of Fortune, in which a Man will not find Matters of some

Delight unknown to a fingle Condition,

HE who fincerely loves his Wife and Family, and fludies to improve that Affection in himself, conceives Pleasure from the most indifferent things; while the married Man, who has not bid adieu to the Fashions and false Galantries of the Town, is perplexed with every thing around him. In both these Cases Men cannot, indeed, make a fillier Figure, than in repeating fuch Pleafures and Pains to the rest of the World; but I speak of them only, as they fit upon those who are involved in them. As I visit all forts of People, I cannot indeed but fmile, when the good Lady tells her Husband what extraordinary things the Child spoke since he went out. No longer than yesterday I was prevail'd with to go home with a fond Husband; and his Wife told him, that his Son, of his own head, when the Clock in the Parlour struck two, said, Papa would come home to dinner prefently. While the Father has him in a rapture in his Arms, and is drowning him with Kisses, the Wife tells me he is but just four Years old. Then they both flruggle for him, and bring him up to me, and repeat his Observation of two o'clock. I was called upon, by Looks upon the Child, and then at me, to fay fomething; and I told the Father, that this Remark of the Infant of his coming home, and joining the Time with it was a certain Indication that he would be a great Historian and Chronologer. They are neither of them Fools, yet received my Compliment with great acknowledgment of my Prescience. I fared very well at Dinner, and heard many other notable Sayings of their Heir. which would have given very little Entertainment to one less turned to Reflexion than I was; but it was a pleasing Speculation to remark on the Happiness of a Life. in which things of no moment give occasion of Hope. Self-Satisfaction, and Triumph. On the other hand, I have known an ill natur'd Coxcomb, who has hardly improved in any thing but Bulk, for want of this Difposition, filence the whole Family, as a Set of filly Women and Children, for recounting things which were really above his own Capacity.

WHEN I say all this, I cannot deny but there are perverse Jades that fall to Mens lots, with whom it requires more than common Proficiency in Philosophy to

be able to live. When these are joined to Men of warm Spirits, without Temper or Learning, they are frequently corrected with Stripes; but one of our famous Lawyers is of opinion, that this ought to be used sparingly; as I remember, those are his very Words: but as it is proper to draw some spiritual Use out of all Afflictions, I should rather recommend to those who are visited with Women of Spirit, to form themselves for the World by Patience at home. Socrates, who is by all Accounts the undoubted Head of the Sect of the Hen-peck'd, own'd and acknowledged that he ow'd great part of his Virtue to the Exercise which his useful Wife constantly gave There are feveral good Instructions may be drawn from his wife Answers to People of less Fortitude than himself on her Subject. A Friend, with Indignation, asked how so good a Man could live with so violent a Creature? He observ'd to him, That they who learn to keep a good Seat on horseback, mount the least manageable they can get, and when they have master'd them, they are fure never to be discompos'd on the Backs of Steeds less restive. At feveral times, to different Persons, on the same Subject, he has faid, My dear Friend, you are beholden to Xantippe, that I bear so well your flying out in a Dispute. To another, My Hen clacks very much, but she brings me They that live in a trading Street, are not Chickens. disturbed at the Passage of Carts. I would have, if possible, a wife Man be contented with his Lot, even with a Shrew: for tho' he cannot make her better, he may, you fee. make himself better by her means.

BUT instead of pursuing my Design of Displaying Conjugal Love in its natural Beauties and Attractions, I am got into Tales to the disadvantage of that State of Life. I must say therefore, that I am verily persuaded that whatever is delightful in human Life, is to be enjoy'd in greater Persection in the marry'd, than in the single Condition. He that has this Passion in Persection, in Occasions of Joy can say to himself, besides his own Satisfaction, How happy will this make my Wise and Children! Upon Occurrences of Distress or Danger can comfort himself, But all this while my Wise and Children are safe. There is something in it that doubles

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Satisfactions because others participate them; and dispels Afflictions, because others are exempt from them. All who are marry'd without this Relish of their Circumstance, are in either a tasteless Indolence and Negligence, which is hardly to be attain'd, or else live in the hourly Repetition of sharp Answers, eager Upbraidings, and distracting Reproaches. In a word the married State, with and without the Affection suitable to it, is the compleatest Image of Heaven and Hell we are capable of receiving in this Life.

RATIC CONTROL OF THE STATE OF T

Nº 480 Wednesday, September 10.

Responsare cupidinibus, contemnere honores, Fortis, & in seipso totus teres, atque rotundus. Hor. Sat. 7. 1. 2. 7. 85.

Who's proof against the Charms of vain delight: Whom feeble Fortune strives in vain to wound, So closely gather'd in a perfect Round.

CREECH.

of which I have formerly given some account, and which relate to the Character of the mighty Pharamond of France, and the close Friendship between him and his Friend Eucrate; I found among the Letters which had been in the custody of the latter, an Episse from a Country Gentleman to Pharamond, wherein he excuses himself from coming to Court. The Gentleman, it seems, was contented with his Condition, had formerly been in the King's Service; but at the writing the following Letter, had, from Leisure and Reslexion, quite another Sense of things than that which he had in the more active Part of his Life.

Monsieur Chezluy to Pharamond.

Dread Sir.

I HAVE from your own Hand (inclosed under the Cover of Mr. Eucrate of your Majesty's Bed-Chamber) a Letter which invites me to Court. I understand this great Honour to be done me out of Respect and Inclination to me, rather than Regard to vour own Service: For which Reasons I beg leave to ' lay before your Majesty my Reasons for declining to depart from home; and will not doubt but, as your · Motive in defiring my Attendance was to make me an happier Man, when you think that will not be effected by my Remove, you will permit me to flay where I am. Those who have an Ambition to appear in Court, have ever an Opinion that their Persons or their Talents are particularly formed for the Ser-vice or Ornament of that Place; or elfe are hurried by downright Defire of Gain, or what they call Honour, or take upon themselves whatever the Generofity of their Master can give them Opportunities to grasp at. But your Goodness shall not be thus imposed upon by me: I will therefore confess to you, that · frequent Solitude, and long Conversation with such who know no Arts which polish Life, have made me the plainest Creature in your Dominions. Those less · Capacities of moving with a good Grace, bearing a ready Affability to all around me, and acting with ease before many, have quite left me. I am come to that, with regard to my Person, that I consider it only as a Machine I am obliged to take care of, in order to enjoy my Soul in its Faculties with Alacrity; well remembring, that this Habitation of Clay will in a few Years be a meaner Piece of Earth than any "Utenfil about my House. When this is, as it really is, the most frequent Reflexion I have, you will easily · imagine how well I should become a Drawing-Room: · Add to this, What shall a Man without Desires do about the generous Pharamond? Monsieur Eucrate has hinted to me, that you have thoughts of diffingui-· shing me with Titles. As for myself, in the Temper of my present Mind, Appellations of Honour would

but embarrass Discourse, and new Behaviour towards me perplex me in every Habitude of Life. I am also to acknowledge to you, that my Children, of whom your Majesty condescended to inquire, are all of them mean, both in their Persons and Genius. The Estate my eldest Son is Heir to, is more than he can enjoy with a good Grace. My Self love will not carry me fo far, as to impose upon Mankind the Advancement of Persons (merely for their being related to me) into ' high Distinctions, who ought for their own Sakes, as well as that of the Public, to affect Obscurity. I wish, my generous Prince, as it is in your Power to give ' Honours and Offices, it were also to give Talents fuitable to them: Were it so, the noble Pharamond would reward the Zeal of my Youth with Abilities to do him Service in my Age.

'THOSE who accept of Favour without Merit,
'fupport themselves in it at the expence of your Majesty.
'Give me leave to tell you, Sir, this is the Reason that
'we in the Country hear so often repeated the Word
'Prerogative. That Part of your Law which is reserved
'in yourself for the readier Service and Good of the
'Public, slight Men are eternally buzzing in our Ears
'to cover their own Follies and Miscarriages. It would
be an Addition to the high Favour you have done me,
'if you would let Eucrate send me word how often, and
'in what Cases you allow a Constable to insist upon the
'Prerogative. From the highest to the lowest Officer in

your Dominions, something of their own Carriage they would exempt from Examination under the Shelter of the Word *Prerogative*. I would fain, most noble *Pharamond*, see one of your Officers affert your Prerogative by good and gracious Actions. When is it used to

help the Afflicted, to rescue the Innocent, to comfort the Stranger? Uncommon Methods, apparently un-

dertaken to attain worthy Ends, would never make
Power invidious. You fee, Sir, I talk to you with the
Freedom your noble Nature approves in all whom you

admit to your Conversation.

'BUT, to return to your Majesty's Letter, I humbly conceive, that all Distinctions are useful to Men, only as they are to act in public; and it would be a romantic romantic Madness, for a Man to be a Lord in his Closet. Nothing can be honourable to a Man apart

from the World, but the Reflexion upon worthy Actions; and he that places Honour in a Consciousness of

- Well-doing, will have but little relish for any outward
- 'Homage that is paid him, fince what gives him diftinction to himself, cannot come within the Observa-
- tion of his Beholders. Thus all the Words of Lord-
- 's ship, Honour, and Grace, are only Repetitions to a 'Man that the King has order'd him to be called so:
- but no Evidences that there is any thing in himself
- that would give the Man, who applies to him, those

· Ideas, without the Creation of his Master.

- 'I have, most noble Pharamond, all Honours and all
- Titles in your own Approbation; I triumph in them as they are your Gift, I refuse them as they are to give
- me the Observation of others. Indulge me, my noble
- Master, in this Chastity of Renown; let me know myfelf in the Favour of *Pharamond*; and look down upon

the Applause of the People. I am,

In all Duty and Loyalty,

Your Majesty's most obedient

Subject and Servant,

Jean Chezluy.

SIR,

- I NEED not tell with what Disadvantages Men of low Fortunes and great Modesty come into the
- World; what wrong Measures their Diffidence of them-
- · felves, and Fear of offending, often obliges them to
- take; and what a Pity it is that their greatest Virtues
- and Qualities, that should soonest recommend them,
- are the main Obstacle in the way of their Preferment.
- 'THIS, Sir, is my Case; I was bred at a Coun-
- try-School, where I learned Latin and Greek. The
- 'Misfortunes of my Family forced me up to Town,
 where a Profession of the politer fort has protected me
- against Infamy and Want. I am now Clerk to a
- Lawyer, and in times of Vacancy and Recess from Busi-

e nefs,

oness, have made myself Master of Italian and French; and tho' the Progress I have made in my Business has

gain'd me Reputation enough for one of my standing, yet my Mind suggests to me every day, that it is not

upon that Foundation I am to build my Fortune.

THE Person I have my present Dependence upon, has it in his Nature, as well as in his Power, to advance me, by recommending me to a Gentleman that is going beyond Sea in a public Employment. I know the printing this Letter would point me out to those I

want Confidence to speak to, and I hope it is not in your Power to refuse making any body happy.

September 9,

Yours, &c.

M. D.

HOWER CONTROLLED

Nº 481 Thursday, September 11.

Compositus melius cum Bitho Bacchius; in jus
Acres procurrunt — Hor. Sat. 7. 1. 1. v. 19.

Not better match'd with Bithus Bacchius strove: To Law they run, and wrangling dearly love.

It is fomething pleasant enough to consider the different Notions which different Persons have of the same thing. If Men of low Condition very often set a Value on Things, which are not prized by those who are in an higher Station of Life, there are many things these esteem which are in no Value among Persons of an inferior Rank. Common People are, in particular, very much astonished, when they hear of those solemn Contests and Debates, which are made among the Great upon the Puncilios of a public Ceremony; and wonder to hear that any Business of Consequence should be retarded by those little Circumstances, which they represent to themselves as trisling and insignificant. I am mightily pleased

pleased with a Porter's Decision in one of Mr. Southern's Plays, which is founded upon that fine Distress of a Virtuous Woman's marrying a fecond Husband, while her first was yet living. The first Husband, who was supbosed to have been dead, returning to his House after a long Absence, raises a noble Perplexity for the Tragic Part of the Play. In the mean while, the Nurse and the Porter conferring upon the Difficulties that would enfue in fuch a Case, honest Samson thinks the Matter may be easily decided, and solves it very judiciously, by the old Proverb, that if his first Master be still living, The Man must have his Mare again. There is nothing in my time which has so much surprised and confounded the greatest part of my honest Countrymen, as the present Controversy between Count Rechteren and Monsieur Mesnager, which employs the wife Heads of so many Nations, and holds all the Affairs of Europe in fuspence.

UPON my going into a Coffee-house yesterday, and lending an ear to the next Table, which was encompassed with a Circle of inserior Politicians, one of them, after having read over the News very attentively, broke out into the following Remarks. I am asraid, says he, this unhappy Rupture between the Footmen at Utrecht will retard the Peace of Christendom. I wish the Pope may not be at the bottom of it. His Holiness has a very good hand at somenting a Division, as the poor Swiss Cantons have lately experienced to their Cost. If Monsieur What d'ye call him's Domestics will not come to an Accommodation, I do not know how the Quarrel can be ended, but by a Religious

War.

WHY truly, says a Wiseacre that sat by him, were I as the King of France, I would scorn to take part with the Footmen of either side: Here's all the Business of Europe stands still, because Monsieur Mesnager's Man has had his Head broke. If Count Rectrum had given them a Pot of Ale after it, all would have been well, without any of this Bustle; but they say he's a warm Man and does not care to be made mouths at.

UPON this, one, that had held his Tongue hitherto, began to exert himself; declaring, that he was very well pleased the Plenipotentiaries of our Christian Princes took this matter into their serious Consideration; for that Lackeys were never so saucy and pragmatica, as they are now a days, and that he should be glad to see them taken down in the Treaty of Peace, if it might

be done without prejudice to the Public Affairs.

ONE who sat at the other end of the Table, and seemed to be in the Interests of the French King, told them, that they did not take the matter right, for that his most Christian Majesty did not resent this matter because it was an Injury done to Monsieur Mesnager's Footmen; for, says he, what are Monsieur Mesnager's Footmen to him? but because it was done to his Subjects. Now, says he, let me tell you, it would look very odd for a Subject of France to have a bloody Nose, and his Sovereign not to take notice of it. He is obliged in Honour to defend his People against Hostilities; and if the Dutch will be so insolent to a crowned Head, as, in any wise, to cuff or kick those who are under his Protection, I think he is in the right to call them to an account for it.

THIS Distinction set the Controversy upon a new foot, and feemed to be very well approved by most that heard it, 'till a little warm Fellow, who declared himfelf a Friend to the House of Austria, fell most unmercifully upon his Gallic Majesty, as encouraging his Subjects to make mouths at their Betters, and afterwards skreening them from the Punishment that was due to their Insolence. To which he added, that the French Nation was so addicted to Grimace, that if there was not a Stop put to it at the general Congress, there would be no walking the Streets for them in a time of Peace, efpecially if they continued Masters of the West-Indies. The little Man proceeded with a great deal of Warmth. declaring, that if the Allies were of his Mind, he would oblige the French King to burn his Gallies, and tolerate the Protestant Religion in his Dominions, before he would sheath his Sword. He concluded with calling Monsieur Mesnager an infignificant Prig.

THE Dispute was now growing very warm, and one does not know where it would have ended, had not a young Man of about one and twenty, who seems to

have

have been brought up with an Eye to the Law, taken the Debate into his hand, and given it as his Opinion, that neither Count Rechteren nor Monsieur Mesnager had behaved themselves right in this Affair. Count Rechteren, says he, should have made Affidavit that his Servants had been affronted, and then Monsieur Mesnager would have done him Justice, by taking away their Liveries from them, or some other way that he might have thought the most proper; for let me tell you, if a Manmakes a mouth at me, I am not to knock the Teeth out of it for his pains. Then again, as for Monsieur Mesnager, upon his Servants being beaten, why, he might have had his Action of Assault and Battery. But as the Case now stands, if you will have my Opinion, I think they ought to bring it to Referees.

I heard a great deal more of this Conference, but I must confess with little Edification; for all I could learn at last from these honest Gentlemen, was, that the matter in Debate was of too High a nature for such Heads as theirs, or mine, to comprehend.

ADECTOR STATE OF THE STATE OF T

Nº 482 Friday, September 12.

Floriferis ut apes in saltibus omnia libant.

Lucr. 1. 3. v. 11.

As from the sweetest Flow'rs the lab'ring Bee Extracts her precious Sweets. CREECH.

HEN I have published any fingle Paper that falls in with the popular Taste, and pleases more than ordinary, it always brings me in a great return of Letters. My Tuesday's Discourse, wherein I gave several Admonitions to the Fraternity of the Henpeck'd, has already produced me very many Correspondents; the Reason I cannot guess at, unless it be that such a Discourse is of general Use, and every married Man's Money. An honest Tradesman, who dates his Letter from Cheapside, sends me Thanks in the name of a Club, who, he tells me, meet as often as their

their Wives will give them leave, and flay together 'till they are fent for home. He informs me, that my Paper has administred great Confolation to their whole Club, and defires me to give some further Account of Socrates, and to acquaint them in whose Reign he lived, whether he was a Citizen or a Courtier, whether he buried Xantippe, with many other particulars: For that by his Sayings he appears to have been a very wife Man and a good Another, who writes himself Benjamin Ban-Christian. 600, tells me, that being coupled with a Shrew, he had endeavoured to tame her by fuch lawful means as those which I mentioned in my last Tuesday's Paper, and that in his Wrath he had often gone further than Bracton allows in those Cases; but that for the future he was refolved to bear it like a Man of Temper and Learning, and confider her only as one who lives in his House to seach him Philosophy. Tom Dapperwit fays, that he agrees with me in that whole Discourse, excepting only the last Sentence, where I affirm the married State to be either an Heaven or an Hell. Tom has been at the charge of a Peny upon this Occasion, to tell me, that by his Experience it is neither one nor the other, but rather that middle kind of State, commonly known by the name of Pargatory.

THE Fair Sex have likewise obliged me with their Reslexions upon the same Discourse. A Lady, who calls herself Euterpe, and seems a Woman of Letters, asks me whether I am for establishing the Salic Law in every Family, and why it is not sit that a Woman who has Discretion and Learning should sit at the Helm, when the Husband is weak and illiterate? Another, of quite contrary Character, subscribes herself Xantippe, and tells me, that she follows the Example of her Name-sake; for being married to a Bookish Man, who has no Knowledge of the World, she is forced to take their Assairs into her own hands, and to spirit him up now and then, that he may not grow musty, and unsit for

Conversation.

AFTER this Abridgment of some Letters which are come to my Hands upon this Occasion, I shall publish one of them at large.

Mr. SPECTATOR,

TOU have given us a lively Picture of that kind of Husband who comes under the Demonination of the Hen-peck'd; but I do not remember that you have ever touched upon one that is of the quite different Character, and who, in several Places of England, goes by the Name of a Cot Quean. I have the Misfortune to be joined for Life with one of this Character, who in reality is more a Woman than I am. He was bred up under the Tuition of a tender Mother, 'till she had made him as good a Housewife as herself. He could preferve Apricots, and make Gellies, before he had been two Years out of the Nursery. He was never suffered to go abroad, for fear of catching Cold: When he should have been hunting down a Buck, he was by his Mother's fide learning how to feafon it, or put it in Crust; and was making Paper Boats with his Sisters, at an Age when other young Gentlemen are crossing the Seas, or travelling into Foreign Countries. He has the whitest Hand that you ever faw in your Life, and raises Paste better than any Woman in England. These Qualifications make him a lad Husband: He is perpetually in the Kitchen, and has a thousand Squabbles with the Cook-maid. He is better acquainted with the Milk-Score, than his Steward's Accounts. I fret to Death when I hear him find fault with a Dish that is not dressed to his liking, and instructing his Friends that dine with him in the best Pickle for a Walnut, or Sauce for an Hanch of Venison. With all this, he is a very good-natured Husband, and never fell out with me in his Life but once, upon the overrosting of a Dish of Wild-Fowl: At the same time I must own, I would rather he was a Man of a rough Temper, that would treat me harshly sometimes, than of fuch an effeminate busy Nature in a Province that does not belong to him. Since you have given us the Character of a Wife who wears the Breeches, pray fay fomething of a Husband that wears the Petticoat. Why · should not a Female Character be as ridiculous in a · Man, as a Male Character in one of our Sex?

CHE TO PERSONAL CONTRACTOR OF THE PROPERTY OF

Nº 483 Saturday, September 13.

Nec Deus intersit, nisi dignus vindice nodus Inciderit——— Hor. Ars Poet. v. 1917

Never presume to make a God appear, But for a Business worthy of a God.

Roscommon.

TE cannot be guilty of a greater Act of Uncharitableness, than to interpret the Afflictions which befal our Neighbours, as Punishments and Judg-It aggravates the Evil to him who fuffers, when he looks upon himfelf as the Mark of Divine Vengeance, and abates the Compassion of those towards him, who regard him in fo dreadful a Light. The Humour of turning every Misfortune into a Judgment, proceeds from wrong Notions of Religion, which, in its own nature, produces Good-will towards Men, and puts the mildest Construction upon every Accident that befalls them. In this case, therefore, it is not Religion that sours a Man's Temper, but it is his Temper that fours his Religion: People of gloomy unchearful Imaginations, or of envious malignant Tempers, whatever kind of Life they are engaged in, will discover their natural Tineture of Mind in all their Thoughts, Words, and Actions. As the finest Wines have often the Taste of the Soil, so even the most religious Thoughts often draw fomething that is particular from the Constitution of the Mind in which they arise. When Folly or Superstition strikes in with this natural Depravity of Temper, it is not in the power, even of Religion itself, to preserve the Character of the Person who is possessed with it, from appearing highly absurd and ridiculous.

AN old Maiden Gentlewoman, whom I shall conceal under the Name of Nemesis, is the greatest Discoverer of Judgments that I have met with. She can tell you what Sin it was that set such a Man's House on fire, or blew down his Barns. Talk to her of an unfortunate

young

young Lady that loft her Beauty by the Small-Pox, she fetches a deep Sigh, and tells you, that when she had a fine Face she was always looking on it in her Glass. Tell her of a piece of Good-fortune that has befallen one of her Acquaintance; and the wishes it may prosper with her; but her Mother used one of her Neices very barbaroufly. Her usual Remarks turn upon People who had great Estates, but never enjoyed them, by reason of fome Flaw in their own, or their Father's Behaviour. She can give you the Reason why such a one died childless: Why such an one was cut off in the Flower of his Youth: Why fuch an one was unhappy in her Marriage: Why one broke his Leg on fuch a particular Spot of Ground, and why another was killed with a Back-Sword, rather than with any other kind of Weapon. She has a Crime for every Misfortune that can befal any of her Acquaintance; and when she hears of a Robbery that has been made, or a Murder that has been committed, enlarges more on the Guilt of the fuffering Person, than on that of the Thief or the Assassin. In fhort, she is so good a Christian, that whatever happens to herself is a Trial, and whatever happens to her Neighbours is a Judgment.

THE very Description of this Folly, in ordinary Life, is sufficient to expose it; but when it appears in a Pomp and Dignity of Stile, it is very apt to amuse and terrify the Mind of the Reader. Herodotus and Plutarch very often apply their Judgments as impertinently as the old Woman I have before mentioned, though their manner of relating them makes the Folly itself appear venerable. Indeed, most Historians, as well Christian as Pagan, have fallen into this idle Superstition, and spoken of ill Success, unforeseen Disasters, and terrible Events, as if they had been let into the Secrets of Providence, and made acquainted with that private Conduct by which the World is governed. One would think feveral of our own Historians in particular had many Revelations of this kind made to them. Our old English Monks seldom let any of their Kings depart in Peace, who had endeavoured to diminish the Power or Wealth of which the Ecclesiastics were in those times possessed. William the Conqueror's Race generally found their Judgments in the New Forest, where their Father had pulled down Churches and Monasteries. In short, read one of the Chronicles written by an Author of this frame of Mind, and you would think you were reading an History of the Kings of Israel or Judah, where the Historians were actually inspired, and where, by a particular Scheme of Providence, the Kings were distinguished by Judgments or Blessings, according as they promoted Idolatry or the Worship of the true God.

I cannot but look upon this manner of judging upon Misfortunes, not only to be very uncharitable in regard to the Person whom they befal, but very presumptuous in regard to him who is supposed to inflict them. is a strong Argument for a State of Retribution hereafter, that in this World virtuous Persons are very often unfortunate, and vicious Persons prosperous; which is wholly repugnant to the Nature of a Being who appears infinitely wife and good in all his Works, unless we may suppose that such a promiscuous and undistinguishing Distribution of Good and Fvil, which was necessary for carrying on the Defigns of Providence in this Life, will be rectified and made amends for in another. We are not therefore to expect that Fire should fall from Heaven in the ordinary Course of Providence; nor when we fee triumphant Guilt or depressed Virtue in particular Persons, that Omnipotence will make bare its holy Arm in the Defence of the one, or Punishment of the other. It is sufficient that there is a Day set apart for the hearing and requiting of both according to their respective Merits.

THE Folly of ascribing temporal Judgments to any particular Crimes, may appear from several Considerations. I shall only mention two: First, That, generally speaking, there is no Calamity or Assistion, which is supposed to have happened as a Judgment to a vicious Man, which does not sometimes happen to Men of approved Religion and Virtue. When Diagoras the Athesse was on board one of the Athenian Ships, there arose a very violent Tempest: upon which the Mariners told him, that it was a just Judgment upon them for having taken so impious a Man on board. Diagoras begged them to look upon the rest of the Ships that were in the

fame

fame Distress, and asked them whether or no Diagoras was on board every Vessel in the Fleet. We are all involved in the same Calamities, and subject to the same Accidents: and when we see any one of the Species under any particular Oppression, we should look upon it as arising from the common Lot of human Nature, rather than from the Guilt of the Person who suffers.

ANOTHER Confideration, that may check our Presumption in putting such a Construction upon a Misfortune, is this, that it is impossible for us to know what are Calamities and what are Bleffings. How many Accidents have passed for Misfortunes, which have turned to the Welfare and Prosperity of the Persons in whose Lot they have fallen? How many Disappointments have, in their Consequences, saved a Man from Ruin? If we could look into the Effects of every thing, we might be allowed to pronounce boldly upon Bleffings and Judgments; but for a Man to give his Opinion of what he fees but in part, and in its Beginnings, is an unjustifiable Piece of Rashness and Folly. The Story of Biton and Clitobus, which was in great Reputation among the Heathens, (for we see it quoted by all the ancient Authors, both Greek and Latin, who have written upon the Immortality of the Soul) may teach us a Caution in this matter. These two Brothers, being the Sons of a Lady who was Priestess to Juno, drew their Mother's Chariot to the Temple at the time of a great Solemnity, the Perfons being absent who by their Office were to have drawn her Chariot on that Occasion. The Mother was so transported with this Inflance of filial Duty, that she petition'd her Goddess to bestow upon them the greatest Gift that could be given to Men; upon which they were both cast into a deep Sleep, and the next Morning found dead in the Temple. This was fuch an Event, as would have been confirmed into a Judgment, had it happen'd to the two Brothers after an Act of Disobedience, and would doubtless have been represented as such by any ancient Historian who had given us an Account of it. O



SUPPLEMENT OF THE PROPERTY OF

Nº 484 Monday, September 15.

Neque cuiquam tam flatim clarum ingenium eft, ut possit emergere; nisi illi materia, occasio, fautor etiam, com-Plin. Epist. mendatorque contingat.

No Man's Abilities are so remarkably shining, as not to stand in need of a proper Opportunity, a Patron, and even the Praises of a Friend, to recommend them to the notice of the World.

Mr. SPECTATOR,

F all the young Fellows who are in their Progress thro' any Profession, none seem to have so good a Title to the Protection of the Men of · Eminence in it as the modest Man; not so much be-· cause his Modesty is a certain Indication of his Merit, · as because 'tis a certain Obstacle to the producing of it. Now, as of all Professions this Virtue is thought to be ' more particularly unnecessary in that of the Law than in any other, I shall only apply myself to the Relief of fuch who follow this Profession with this Disadvantage. What aggravates the matter is, that those Per-· fons who, the better to prepare themselves for this Study, ' have made some Progress in others, have, by addicting themselves to Letters, increased their natural Modesty, and confequently heighten'd the Obstruction to this fort of Preferment; fo that every one of these may emphati-· cally be faid to be fuch a one as laboreth and taketh · pains, and is fill the more behind. It it may be a Matter worth discussing then, Why that which made a ' Youth so amiable to the Ancients, should make him ' appear fo ridiculous to the Moderns? and, why in our days there should be Neglect, and even Oppresfion of young Beginners, instead of that Protection which was the Pride of theirs? In the Profession spo-' ken of, 'tis obvious to every one whose Attendance is · required at Westminster-Hall, with what difficulty a ' Youth ' Youth of any Modesty has been permitted to make an Observation, that could in no wife detract from the · Merit of his Elders, and is absolutely necessary for the davancing his own. I have often feen one of thefe not only molested in his Utterance of something very

pertinent, but even plunder'd of his Queltion, and by a strong Serjeant shoulder'd out of his Rank, which he has recover'd with much difficulty and confusion.

· Now as great part of the Business of this Profession

might be dispatched by one that perhaps

- Abest virtute diserti Messalæ, nec scit quantum Causellius Aulus;

Hor. Ars Poet. v. 370.

---wants Messala's pow'rful Eloquence, And is less read than deep Causelius;

RoscoммоN. · fo I can't conceive the Injustice done to the Public, ' if the Men of Reputation in this Calling would introduce fuch of the young ones into Business, whose Ape plication to this Study will let them into the Secrets of it, as much as their Modesty will hinder them from ' the Practice: I fay, it would be laying an everlasting · Obligation upon a young Man, to be introduc'd at first only as a Mute, till by this Countenance, and a Refo-· lution to support the good Opinion conceiv'd of him in his Betters, his Complexion shall be fo well fettled. that the Litigious of this Island may be secure of his obstreperous Aid. If I might be indulged to speak in the Stile of a Lawyer, I would fay, That any one about thirty Years of Age might make a common Motion to • the Court with as much Elegance and Propriety as the · most aged Advocates in the Hall.

· I can't advance the Merit of Modesty by any Argu-" ment of my own fo powerfully as by inquiring into the Sentiments the greatest among the Ancients of dif-

· ferent Ages entertain'd upon this Virtue. If we go back to the Days of Solomon, we shall find Favour a ne-

' cessary Consequence to a shame-fac'd Man. Pliny, the ' greatest Lawyer and most elegant Writer of the Age he lived in, in feveral of his Epistles is very solicitous

in recommending to the Public some young Men of VOL. VII.

his own Profession, and very often undertakes to be-

come an Advocate, upon condition that some one of

these his Favourites might be joined with him, in order

to produce the Merit of such, whose Modesty other-

wise would have suppressed it. It may seem very marvellous to a saucy Modern, that Multum sanguinis,

multum verecundiæ, multum folicitudinis in ore; to

bave the Face first full of Blood, then the Countenance

dashed with Modesty, and then the whole Aspect as of

one dying with Fear, when a Man begins to speak; should be esteem'd by Pliny the necessary Qualifications

of a fine Speaker. Shakespear also has express'd him-

· felf in the same favourable Strain of Modesty, when

· he fays,

I read as much as from the rattling Tongue

Of Saucy and audacious Eloquence

' NOW fince these Authors have profess'd themselves for the modest Man, even in the utmost Confusions

of Speech and Countenance, why should an intrepid

' Utterance and a resolute Vociseration thunder so suc-'cessfully in our Courts of Justice? And why should that

Confidence of Speech and Behaviour, which feems to

' acknowledge no Superior, and to defy all Contradic-

tion, prevail over that Deference and Refignation with which the modest Man implores that favourable Opi-

nion which the other feems to command?

'AS the Case at present stands, the best Consolation that I can administer to those who cannot get into

that Stroke of Business (as the Phrase is) which they

deserve, is to reckon every particular Acquisition of

' Knowledge in this Study as a real Increase of their

Fortune; and fully to believe, that one Day this ima-

ginary Gain will certainly be made out by one more fubstantial. I wish you would talk to us a little on this

' Head, you would oblige,

Sir, Your bumble Servant.

THE Author of this Letter is certainly a Man of good Sense: but I am perhaps particular in my Opinion on this Occasion; for I have observed, that under the Notion

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Notion of Modesty, Men have indulged themselves in a spiritless Sheepishness, and been for ever lost to themfelves, their Families, their Friends, and their Country. When a Man has taken care to pretend to nothing but what he may justly aim at, and can execute as well as any other, without Injustice to any other; it is ever Want of Breeding or Courage to be brow-beaten or elbow'd out of his honest Ambition. I have said often. Modesty must be an Act of the Will, and yet it always implies Self-Denial: For if a Man has an ardent Defire to do what is laudable for him to perform, and, from an unmanly Bashfulness, shrinks away, and lets his Merit languish in Silence, he ought not to be angry at the World that a more unskilful Actor succeeds in his Part. because he has not Confidence to come upon the Stage himself. The Generosity my Correspondent mentions of Pliny, cannot be enough applauded. To cherish the Dawn of Merit, and hasten its Maturity, was a Work worthy a noble Roman and a liberal Scholar. That Concern which is described in the Letter, is to all the World the greatest Charm imaginable: but then the modest Man must proceed, and shew a latent Resolution in himself; for the Admiration of his Modelly arises from the Manifestation of his Merit. I must confess we live in an Age wherein a few empty Blusterers carry away the Praise of speaking, while a crowd of Fellows over-flock'd with Knowledge are run down by them: I fay, over-stock'd, because they certainly are so as to their Service of Mankind, if from their very Store they raife to themselves Ideas of Respect, and Greatness of the Occasion, and I know not what, to disable themselves from explaining their Thoughts. I must confess, when I have feen Charles Frankair rife up with a commanding Mien. and Torrent of handsom Words, talk a Mile off the Purpose, and drive down twenty bashful Boobies of ten times his Sense, who at the same time were envying his Impudence and despising his Understanding, it has been Matter of great Mirth to me; but it soon ended in a fecret Lamentation, that the Fountains of every thing praise worthy in these Realms, the Universities, should be so muddied with a false Sense of this Virtue, as to produce Men capable of being so abused. I will be bold

to fay, that it is a ridiculous Education which does not qualify a Man to make his best Appearance before the greatest Man and the finest Woman to whom he can address himself. Were this judiciously corrected in the Nurferies of Learning, pert Coxcombs would know their Distance: But we must bear with this false Modesty in our young Nobility and Gentry, 'till they cease at Oxford and Cambridge to grow dumb in the Study of Eloquence.

THE SUBJECT OF THE PROPERTY OF

Nº 485 Tuesday, September 16.

Nibil tam firmum eft, cui periculum non fit, etiam Quint. Curt. 1. 7. c. 8. ab Invalido. The strongest Things are in danger even from the weakest.

Mr. SPECTATOR, A Y Lord Clarendon has observed, That few Men have done more harm than those who have been thought to be able to do least; and there cannot · be a greater Error, than to believe a Man whom we see qualified with too mean parts to do good, to be therefore incapable of doing burt. There is a Supply of Ma-· lice, of Pride, of Industry, and even of Folly, in the · Weakest, when he sets his Heart upon it, that makes a · frange Progress in mischief. What may seem to the · Reader the greatest Paradox in the Reslexion of the Historian, is, I suppose, that Folly, which is gene-· rally thought incapable of contriving or executing any · Defign, should be so formidable to those whom it exerts itself to molest. But this will appear very plain, if we remember that Solomon fays, It is Sport to a Fool · to do mischief; and that he might the more emphatically express the calamitous Circumstances of him who falls under the displeasure of this wanton Person, the fame Author adds further, That a Stone is heavy, and the Sand weighty, but a Fool's Wrath is heavier than them both. It is impossible to suppress my own Illustra-' tion

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tion upon this Matter, which is, That as the Man of Sagacity bestirs himself to distress his Enemy by Methods probable and reducible to Reason, so the fame Reason will fortify his Enemy to elude these his ' regular Efforts; but your Fool projects, acts, and con-' cludes with fuch notable Inconfidence, that no regu-· lar Course of Thought can evade or counterplot his prodigious Machinations. My Frontispiece, I believe, ' may be extended to imply, that feveral of our Misfortunes arise from Things as well as Persons, that · feem of very little consequence. Into what tragical ' Extravagancies does Shakespear hurry Othello upon the ' loss of an Handkerchief only? and what Barbarities ' does Desdemona suffer from a slight Inadvertency in ' regard to this fatal Trifle? If the Schemes of all the enterprifing Spirits were to be carefully examined, ' fome intervening Accident, not confiderable enough to occasion any Debate upon, or give em any Appre-· hension of ill Consequence from it, will be found to be the occasion of their ill Success, rather than any Error in Points of Moment and Difficulty, which naturally engag'd their maturest Deliberations. If you go to the Levée of any great Man, you will observe him ex-· ceeding gracious to several very infignificant Fellows; ' and this upon this Maxim, That the Neglect of any · Person must arise from the mean Opinion you have of his Capacity to do you any Service or Prejudice; and that this calling his Sufficiency in question, must give ' him Inclination, and where this is, there never wants 'Strength or Opportunity to annoy you. body so weak of Invention, that can't aggravate or · make fome little Stories to vilify his Enemy; and there ' are very few but have good Inclinations to hear 'em, ' and 'tis infinite Pleasure to the Majority of Mankind ' to level a Person superior to his Neighbours. Besides in all matter of Controversy, that Party which has the ' greatest Abilities labours under this Prejudice, that he ' will certainly be supposed, upon account of his Abili-' ties, to have done an Injury, when perhaps he has ' received one. It would be tedious to enumerate the Strokes that Nations and particular Friends have fuffered from Persons very contemptible.

to fay, that it is a ridiculous Education which does not qualify a Man to make his best Appearance before the greatest Man and the finest Woman to whom he can address himself. Were this judiciously corrected in the Nurseries of Learning, pert Coxcombs would know their Distance: But we must bear with this false Modesty in our young Nobility and Gentry, 'till they cease at Oxford and Cambridge to grow dumb in the Study of Eloquence. T

THE SECOND PROPERTY OF THE PARTY OF THE PART

Nº 485 Tuesday, September 16.

Nihil tam firmum est, cui periculum non sit, etiam ab Invalido.

Quint. Curt. 1. 7. c. 8.

The strongest Things are in danger even from the weakest.

Mr. SPECTATOR, N Y Lord Clarendon has observed, That few Men have done more harm than those who have been thought to be able to do least; and there cannot · be a greater Error, than to believe a Man whom we · fee qualified with too mean parts to do good, to be therefore incapable of doing burt. There is a Supply of Ma-· lice, of Pride, of Industry, and even of Folly, in the " Weakest, when he sets his Heart upon it, that makes a · Grange Progress in mischief. What may seem to the · Reader the greatest Paradox in the Reslexion of the ' Historian, is, I suppose, that Folly, which is gene-· rally thought incapable of contriving or executing any · Design, should be so formidable to those whom it exerts itself to molest. But this will appear very plain, if we remember that Solomon fays, It is Sport to a Fool to do mischief; and that he might the more emphatically express the calamitous Circumstances of him who falls under the displeasure of this wanton Person, the fame Author adds further, That a Stone is heavy, and the Sand weighty, but a Fool's Wrath is heavier than them both. It is impossible to suppress my own Illustra-· tion

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tion upon this Matter, which is, That as the Man of Sagacity bestirs himself to distress his Enemy by Methods probable and reducible to Reason, so the fame Reason will fortify his Enemy to elude these his regular Efforts; but your Fool projects, acts, and concludes with fuch notable Inconfillence, that no regu-· lar Course of Thought can evade or counterplot his prodigious Machinations. My Frontispiece, I believe, may be extended to imply, that feveral of our Milfortunes arise from Things as well as Persons, that feem of very little consequence. Into what tragical · Extravagancies does Shakespear hurry Othello upon the · loss of an Handkerchief only? and what Barbarities does Desdemona suffer from a slight Inadvertency in regard to this fatal Trifle? If the Schemes of all the enterprising Spirits were to be carefully examined, fome intervening Accident, not confiderable enough to occasion any Debate upon, or give em any Apprehension of ill Consequence from it, will be found to be the occasion of their ill Success, rather than any Error in Points of Moment and Difficulty, which naturally engag'd their maturest Deliberations. If you go to the Levée of any great Man, you will observe him ex-· ceeding gracious to several very infignificant Fellows; and this upon this Maxim, That the Neglect of any e Person must arise from the mean Opinion you have of his Capacity to do you any Service or Prejudice; and that this calling his Sufficiency in question, must give him Inclination, and where this is, there never wants ' Strength or Opportunity to annoy you. body fo weak of Invention, that can't aggravate or · make fome little Stories to vilify his Enemy; and there ' are very few but have good Inclinations to hear 'em, ' and 'tis infinite Pleasure to the Majority of Mankind to level a Person superior to his Neighbours. Besides in all matter of Controversy, that Party which has the greatest Abilities labours under this Prejudice, that he ' will certainly be supposed, upon account of his Abili-' ties, to have done an Injury, when perhaps he has received one. It would be tedious to enumerate the Strokes that Nations and particular Friends have fuffered from Persons very contemptible.

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I think Henry IV. of France, so formidable to his Neighbours, could no more be secured against the resolute Villary of Ravillac, than Villiers, Duke of Buckingham, could be against that of Felton. And there is no incens'd Person so destitute, but can provide himself with a Knife or a Pistol, if he finds stomach to apply them. That Things and Persons of no moment should give such powerful Revolutions to the progress of those of the greatest, seems a providential Disposition to bassle and abate the Pride of human Sussiciency; as also to engage the Humanity and Benevolence of Superiors to all below em, by letting them into this Secret, that the Stronger depends upon the Weaker.

I am, Sir, your very humble Servant.

Dear Sir, Temple, Paper-Buildings. I Received a Letter from you some time ago, which I should have answered sooner, had you informed ' me in yours to what part of this Island I might have directed my Impertinence; but having been let into the Knowledge of that Matter, this handsom Excuse is no longer serviceable. My Neighbour Prettyman ' shall be the Subject of this Letter; who falling in with the SPECTATOR'S Doctrine concerning the Month of May, began from that Season to dedicate himself to the Service of the Fair in the following manner. I observed at the beginning of the Month he bought him ' a new Night-gown, either fide to be worn outwards, both equally gorgeous and attractive; but till the end of the Month I did not enter so fully into the Know-· ledge of his Contrivance, as the use of that Garment has fince suggested to me. Now you must know that ' all new Clothes raise and warm the Wearer's Imagination into a Conceit of his being a much finer Gentleman than he was before, banishing all Sobriety and · Reflexion, and giving him up to Galantry and Amour. · Inflam'd therefore with this way of thinking, and full of the Spirit of the Month of May, did this mercile's ' Youth resolve upon the Business of Captivating. At first he confin'd himself to his Room only, now and

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then appearing at his Window in his Night gown, and practifing that easy Posture which expresses the very Top and Dignity of Languishment. It was pleafant to fee him diversify his Loveliness, fometimes obliging the Passengers only with a Side Face, with a Book in his Hand; fometimes being so generous as to expose the whole in the fulness of its Beauty; at the other times, by a judicious throwing back of his Periwig, he would throw in his Ears. You know he is that fort of Person which the Mob call a handsom jolly Man; which Appearance can't miss of Captives in this part of the Town. Being emboldened by daily Success, he leaves his Room with a Resolution to extend his Conquests; and I have apprehended him in his Nightgown smiting in all parts of this Neighbourhood.

'THIS I, being of an amorous Complexion, faw with Indignation, and had Thoughts of purchasing a Wig in these Parts; into which, being at a greater Distance from the Earth, I might have thrown a very ' liberal Mixture of white Horse-hair, which would make a fairer, and consequently a handsomer Appearance, · while my Situation would fecure me against any Discoveries. But the Passion to the handsom Gentleman. · feems to be fo fixed to that part of the Building, that it will be extremely difficult to divert it to mine; fo that I am resolved to stand boldly to the Complexion of my own Eye-brow, and prepare me an immense black Wig of the same fort of Structure with that of my Rival. Now, tho' by this I shall not, perhaps, lessen the number of the Admirers of his Complexion, I shall have a fair Chance to divide the Passengers by the irre-' fistible Force of mine.

'I expect sudden Dispatches from you, with Advice of the Family you are in now, how to deport myself upon this so delicate a Conjuncture; with some comfortable Resolutions in favour of the handsom black. Man against the handsom fair one.

I am, S I R, Your most bumble Servant.

N. B. He who writ this, is a black Man two Pair of Stairs; the Gentleman of whom he writes, is fair, and one Pair of Stairs.

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Mr.

Mr. SPECTATOR,

I Only fay, that it is impossible for me to fay how much I am

Yours,

Robin Shorter.

P. S. 'I shall think it a little hard, if you do not take as much notice of this Epistle, as you have of the ingenious Mr. Short's. I am not afraid to let the World see which is the Deeper Man of the two.

ADVERTISEMENT.

London, Septemper 15.

WHEREAS a young Woman on horseback, in an Equesirian Habit, on the 13th Instant in the Evening met the SPECTATOR within a Mile and an half of this Town, and siying in the Face of Justice, pull'd off her Hat, in which there was a Feather, with the Mien and Air of a young Officer, saying at the same time, Your Servant Mr. SPEC, or Words to that purpose; This is to give notice, that if any Person can discover the Name, and Place of Abode of the said Offender, so as she can be brought to Justice, the Informant shall have all sitting Encouragement.

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Nº 486 Wednesday, September 17.

Audire est operæ pretium, procedere rectè Qui mæchis non vultis—— Hor. Sat. 2. l. 1. v. 38.

IMITATED.

All you, who think the City ne'er can thrive,
Till ev'ry Cuckold maker's flea'd alive,
Attend

POPE.

Mr. SPECTATOR,

HERE are very many of my Acquaintance Followers of Socrates, with more particular regard to that part of his Philosophy which we, among ourselves, call his Domestics; under which Denomination.

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tion, or Title, we include all the Conjugal Joys and Sufferings. We have indeed, with very great Pleasure, obferved the Honour you do the whole Fraternity of the Hen-peck'd, in placing that illustrious Man at our Head, and it does in a very great Measure baffle the Rallery of pert Rogues, who have no advantage above us, but in that they are fingle. But when you look about into the Croud of Mankind, you will find the Fair Sex reigns with greater Tyranny over Lovers than Hufbands. You shall hardly meet one in a thousand who is wholly exempt from their Dominion, and those that are so are capable of no Taste of Life, and breathe and walk about the Earth as Infignificants. But I am going to desire your further Favour in behalf of our harmless Brotherhood, and hope you will shew in a true light the unmarried Hen peck'd, as well as you have done Justice to us, who submit to the Conduct of our Wives. I am very particularly acquainted with one who is under intire Submission to a kind Girl, as he calls her; and tho' he knows I have been Witness both to the ill Usage he has receiv'd from her, and his Inability to refift her Tyranny, he still pretends to make a Jest of me for a little more than ordinary Obsequioutness to my Spouse. No longer than Tuesday last he took me with him to visit his Mistress; and he hav. ing, it feems, been a little in difgrace before, thought by bringing me with him she would constrain herself. and intentibly fall into general discourse with him; and so he might break the Ice, and save himself all the ordinary Compunctions and Mortifications she used to make him fuffer before the would be reconciled, after any act of Rebellion on his part. When we came into the Room, we were receiv'd with the utmost Coldness; and when he prefented me as Mr. Such a one, his very good Friend, she just had Patience to suffer my Saluta. tion; but when he himself, with a very gay Air, offered to follow me, the gave him a thundering Box on the Ear, called him a pitiful poor-spirited Wretch, how durst he see her Face? His Wig and Hat fell on different parts of the Floor. She feiz'd the Wig too foon for him to recover it, and kicking it down Stairs, threw · herself into an opposite Room, pulling the Door after Mr. SPECTATOR,

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. her with a force, that you would have thought the Hinges would have given way. We went down, you must think, with no very good Countenances; and as we . fneaked off, and were driving home together, he con-. fessed to me, that her Angerwas thus highly raised, because he did not think fit to fight a Gentleman who had . faid, she was what she was; but, fays he, a kind Letter or two, or fifty Pieces, will put her in humour again. . I ask'd him why he did not part with her; he answered, he loved her with all the Tenderness imaginable, and the had too many Charms to be abandoned for a little quickness of Spirit. Thus does this illegitimate Hen-, pecked overlook the Hussy's having no regard to his very Life and Fame, in putting him upon an infamous Dispute about her Reputation; yet has he the Confidence to laugh at me, because I obey my poor Dear in keeping out of harm's way, and not staying too late from my own Family, to pass through the Hazards of ' a Town full of Ranters and Debauchees. You that are a Philosopher should urge in our behalf, that when we bear with a froward Woman, our Patience is preserved, in consideration that a Breach with her might be a Difhonour to Children who are descended from us, and · whose Concern makes us tolerate a thousand Frailties. for fear they should redound Dishonour upon the Innocent. This and the like Circumstances, which carry with them the most valuable Regards of human Life, ' may be mentioned for our long-fuffering; but in the case of Galants, they swallow ill Usage from one to whom they have no Obligation, but from a base Pas-' fion, which it is mean to indulge, and which it would be glorious to overcome. · THESE fort of Fellows are very numerous, and fome have been conspicuously such, without Shame; ' nay they have carried on the Jest in the very Article of Death, and, to the Diminution of the Wealth and Happiness of their Families, in bar of those honourably near to them, have left immense Wealth to their Para-

mours. What is this but being a Cully in the Grave! fure this is being Hen-peck'd with a Vengeance! But without dwelling upon these less frequent Instances of

eminent Cullyism, what is there so common as to hear

a Fellow curse his Fate that he cannot get rid of a Pas fion to a Jilt, and quote an Half Line out of a Miscel

' lany Poem to prove his Weakness is natural? If they will go on thus, I have nothing to fay to it : But the?

let them not pretend to be free all this while, and laugh

at us poor married Patients.

' I have known one Wench in this Town carry an haughty Dominion over her Lovers fo well, that she has at the same time been kept by a Sea Captain in the

Straits, a Merchant in the City, a Country Gentleman ' in Hampshire, and had all her Correspondences managed

by one she kept for her own Uses. This happy Man ' (as the Phrase is) used to write very punctually, every

Post, Letters for the Mistress to transcribe. He would

fit in his Night-gown and Slippers, and be as grave: giving an Account, only changing Names, that there

was nothing in those idle Reports they had heard of

' fuch a Scoundrel as one of the other Lovers was; and how could he think she could condescend so low, after

fuch a fine Gentleman as each of them? For the same

· Epiftle faid the fame thing to and of every one of them. And fo Mr. Secretary and his Lady went to Bed with

great Order.

· TO be short, Mr. SPECTATOR, we Husbands ' shall never make the Figure we ought in the Imagina-

tions of young Men growing up in the World, except you can bring it about that a Man of the Town shall be

' as infamous a Character as a Woman of the Town.

But of all that I have met in my time, commend me to. · Betty Duall: She is the Wife of a Sailor, and the kept

" Mittress of a Man of Quality; the dwells with the latter

during the Sea-faring of the former. The Husband asks. ono Questions, sees his Apartments furnished with Riches

not his, when he comes into Port, and the Lover is as

ioyful as a Man arrived at his Haven when the other puts. to Sea. Betty is the most eminently victorious of any of

her Sex, and ought to stand recorded the only Woman of the Age in which she lives, who has possessed at the

fame time two abused, and two contented-

CHEMOTORDONUM WAS AND THE WAS

Nº 487 Thursday, September 18.

Urget membra quies, & mens sine pondere ludit.

Petr.

While Sleep oppresses the tir'd Limbs, the Mind Plays without Weight, and wantons unconfin'd.

HO' there are many Authors, who have written on Dreams, they have generally confidered them only as Revelations of what has already happened in distant Parts of the World, or as Presages of what is to happen in future Periods of Time.

I SHALL consider this Subject in another Light, as Dreams may give us some Idea of the great Excellency of an Human Soul, and some Intimation of its Indepen-

dency on Matter.

IN the first place, our Dreams are great Instances of that Activity which is natural to the human Soul, and which it is not in the power of Sleep to deaden or abate. When the Man appears tired and worn out with the Labours of the Day, this active part in his Composition is still busied and unwearied. When the Organs of Sense want their due Repose and necessary Reparations, and the Body is no longer able to keep pace with that spiritual Substance to which it is united, the Soul exerts herself in her several Faculties, and continues in Action till her Partner is again qualified to bear her company. In this case Dreams look like the Relaxations and Amusements of the Soul, when she is disincumber'd of her Machine, her Sports and Recreations, when she has laid her Charge assee.

IN the fecond place, Dreams are an Instance of that Agility and Perfection which is natural to the Faculties of the Mind, when they are disengaged from the Body. The Soul is clogged and retarded in her Operations, when she acts in Conjunction with a Companion that is so heavy and unwieldy in its Motions. But in Dreams it is wonderful to observe with what a Sprightliness and Alacrity she

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exerts herself. The flow of Speech make unpremeditated Harangues, or converse readily in Languages that they are but little acquainted with. The Grave abound in Pleasantries, the Dull in Repartees and Points of Wit. There is not a more painful Action of the Mind, than Invention; yet in Dreams it works with that Ease and Activity that we are not sensible when the Faculty is employed. For Instance, I believe every one, some time or other, dreams that he is reading Papers, Books, or Letters; in which case the Invention prompts so readily, that the Mind is imposed upon, and mistakes its

own Suggestions for the Compositions of another.

I SHALL, under this Head, quote a Passage out of the Religio Medici, in which the ingenious Author gives an account of himself in his dreaming and his waking Thoughts. We are somewhat more than ourselves in our Sleeps, and the Slumber of the Body seems to be but the Waking of the Soul. It is the Ligation of Sense, but the Liberty of Reason; and our waking Conceptions do not match the Fancies of our Sleeps. At my Nativity my Ascendent was the watery Sign of Scorpius: I was born in the Planetary Hour of Saturn, and I think I have a piece of that leaden Planet in me. I am no way facetious, nor disposed for the Mirth and Galliardize of Company; yet in one Dream I can compose a whole Comedy, behold the Action, apprehend the Jests, and laugh myself awake at the Conceits thereof. Were my Memory as faithful as my Reason is then fruitful, I would never study but in my Dreams; and this time also would I choose for my Devotions; but our groffer Memories have then so little hold of our abstracted Understandings, that they forget the Story, and can only relate to our awakened Souls a confused and broken Tale of that that has passed—Thus it is observed that Men sometimes, upon the Hour of their Departure, do speak and reason above themselves; for then the Soul beginning to be freed from the Ligaments of the Body, begins to reason like herself, and to discourse in a Strain above Mortality.

WE may likewise observe in the third place, that the Passions affect the Mind with greater Strength when we are asleep, than when we are awake. Joy and Sorrow give us more vigorous Sensations of Pain or Pleasure at this

time,

time, than at any other. Devotion likewife, as the excellent Author above mentioned has hinted, is in a very particular manner heightned and inflamed, when it rifes in the Soul at a time that the Body is thus laid at rest. Every Man's Experience will inform him in this matter, tho' it is very probable, that this may happen differently in different Constitutions. I shall conclude this Head with the two following Problems, which I shall leave to the Solution of my Reader. Supposing a Man always happy in his Dreams, and miserable in his waking Thoughts, and that his Life was equally divided between them, whether would he be more happy or miserable? Were a Man a King in his Dreams, and a Beggar awake, and dreamt as confequentially, and in as continued unbroken Schemes as he thinks when awake, whether he would be in reality a King or Beggar, or rather whether he would not be both?

THERE is another Circumstance, which methinks gives us a very high Idea of the Nature of the Soul, in regard to what passes in Dreams: I mean that innumerable Multitude and Variety of Ideas which then arise in her. Were that active watchful Being only conscious of her own Existence at such a time, what a painful Solitude would her Hours of Sleep be? Were the Soul sensible of her being alone in her sleeping Moments, after the same manner that she is sensible of it while awake, the time would hang very heavy on her, as it often actually does

when she dreams that she is in such Solitude.

Sola sibi, sen-per longam incomitata videtur
Ire viam Virg. Æn. 4. v. 466.

She seems alone

To wander in her Sleep thro' Ways unknown,
Guideless and dark.

DRYDEN.

BUT this Observation I only make by the way. What I would here remark, is that wonderful Power in the Soul, of producing her own Company on these Occasions. She converses with numberless Beings of her own Creation, and is transported into ten thousand Scenes of her own raising. She is herself the Theatre, the Actors, and the Beholder. This puts me in mind of a Saying which I

am infinitely pleased with, and which Plutarch ascribes to Heraclitus, That all Men whilst they are awake are in one common World; but that each of them, when he is asseep, is in a World of his own. The waking Man is conversant in the World of Nature; when he sleeps he retires to a private World that is particular to himself. There seems something in this Consideration that intimates to us a natural Grandeur and Persection in the Soul, which is rather

to be admired than explained.

I MUST not omit that Argument for the Excellency of the Soul, which I have feen quoted out of Tertullian, namely, its Power of Divining in Dreams. That feveral fuch Divinations have been made, none can question, who believes the Holy Writings, or who has but the least degree of a common Historical Faith; there being innumerable Instances of this nature in several Authors, both Ancient and Modern, Sacred and Profane. Whether fuch dark Presages, such Visions of the Night proceed from any latent Power in the Soul, during this her state of Ab-Araction, or from any Communication with the Supreme Being, or from any Operation of Subordinate Spirits, has been a great Dispute among the Learned; the matter of Fact is, I think, incontestible, and has been looked upon as fuch by the greatest Writers, who have been never suspected either of Superstition or Enthusiasm.

I DO not suppose, that the Soul in these Instances is intirely loose and unsetter'd from the Body; It is sufficient, if she is not so far sunk, and immersed in Matter, nor intangled and perplexed in her Operations, with such Motions of Blood and Spirits, as when she actuates the Machine in its waking Hours. The Corporeal Union is slackned enough to give the Mind more play. The Soul seems gathered within herself, and recovers that Spring which is broke and weakened, when she operates more

in concert with the Body.

THE Speculations I have here made, if they are not Arguments, they are at least strong Intimations, not only of the Excellency of an Human Soul, but of its Independence on the Body; and if they do not prove, do at least confirm these two great Points, which are established by many other Reasons that are altogether unanswerable. O

N° 488 Friday, September 19.

Quanti emptæ? parvo. Quanti ergo? osto assibus. Eheu! Hor. Sat. 3. l. 2. v. 156.

What doth it cost? Not much, upon my Word.

How much, pray? Why, Two-Pence. Two-Pence!

O Lord!

CREECH.

FIND, by feveral Letters which I receive daily, that many of my Readers would be better pleased to pay Three Half-Pence for my Paper, than Two-Pence. The ingenious T. W. tells me, that I have deprived him of the best part of his Breakfast, for that fince the rise of my Paper, he is forced every Morning to drink his Dish of Coffee by itself, without the Addition of the Spectator, that used to be better than Lace to it. Eugenius informs me very obligingly, that he never thought he should have difliked any Passage in my Paper, but that of late there have been two Words in every one of them, which he could heartily wish left out, viz. Price Two-Pence. I have a Letter from a Sope boiler, who condoles with me very affectionately, upon the necessity we both lie under of fetting an higher Price on our Commodities, fince the late Tax has been laid upon them, and defiring me when I write next on that Subject, to speak a Word or two upon the present Duties on Castle Sope. But there is none of these my Correspondents, who writes with a greater Turn of good Sense and Elegance of Expression, than the generous Philomedes, who advises me to value every Spectator at Six Pence, and promifes that he himself will engage for above a Hundred of his Acquaintance, who shall take it in at that Price.

LETTERS from the Female World are likewise come to me, in great quantities, upon the same Occasion; and as I naturally bear a great Deference to this part of our Species, I am very glad to find that those who approve my Conduct in this particular, are much more numerous than those who condemn it, A large Family of Daughters have drawn me up a very handsom Remonstrance,

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in which they fet forth that their Father having refus'd to take in the Spectator, fince the additional Price was fet upon it, they offer'd him unanimously to bate him the Article of Bread and Butter in the Tea-Table Account, provided the Spectator might be ferved up to them every Morning as usual. Upon this the old Gentleman, being pleased, it feems, with their Defire of improving themselves, has granted them the continuance both of the Spectator and their Bread and Butter; having given particular Orders, that the Tea-Table shall be set forth every Morning with its Customary Bill of Fare, and without any manner of Defalcation. I thought myself obliged to mention this Particular, as it does Honour to this worthy Gentleman; and if the young Lady Letitia, who fent me this Account, will acquaint me with his Name, I will infert it at length in one of my Papers, if he defires it.

I SHOULD be very glad to find out any Expedient that might alleviate the Expence which this my Paper brings to any of my Readers; and, in order to it, must propose two Points to their Consideration. First, that if they retrench any the smallest Particular in their ordinary Expence it will easily make up the Half-peny a-day, which we have now under Consideration. Let a Lady sacrifice but a single Ribbon to her Morning Studies, and it will be sufficient: Let a Family burn but a Candle a-night less than their usual Number, and they may take in the Speciator without detriment to their private Affairs.

IN the next place, if my Readers will not go to the Price of buying my Papers by retail, let them have patience, and they may buy them in the Lump, without the burden of a Tax upon them. My Speculations, when they are fold fingle like Cherries upon the Stick, are Delights for the Rich and Wealthy; after some time they come to Market in greater quantities, and are every ordinary Man's Money. The Truth of it is, they have a certain Flavour at their first Appearance, from several accidental Circumstances of Time, Place and Person, which they may lose if they are not taken early; but in this case every Reader is to consider, whether it is not better for him to be half a Year behind-hand with the fashionable and polite part of the World, than to strain himself beyond his Circumstances. My Bookseller has now about about Ten Thousund of the third and fourth Volumes, which he is ready to publish, having already disposed of as large an Edition both of the first and second Volume. As he is a Person whose Head is very well turned to his Business, he thinks they would be a very proper Present to be made to Persons at Christenings, Marriages, Visiting-Days, and the like joyful Solemnities, as several other Books are frequently given at Funerals. He has printed them in such a little portable Volume, that many of them may be ranged together upon a single Plate; and is of opinion, that a Salver of Spectators would be as acceptable an Entertainment to the Ladies, as a Salver of Sweetmeats.

I SHALL conclude this Paper with an Epigram lately fent to the Writer of the Spectator, after having returned

my Thanks to the ingenious Author of it.

S 1 R,

AVING heard the following Epigram very much commended, I wonder that it has not yet had a place in any of your Papers; I think the Suffrage of our Poet Laureat should not be overlook'd, which shews the Opinion he entertains of your Paper, whether the Notion he proceeds upon be true or false. I make bold to convey it to you, not knowing if it has yet come to your hands.

On the SPECTATOR.

By Mr. TATE.

HEN first the Tatler to a Mute was turn'd,
Great Britain for her Censor's Silence mourn'd;
Robb'd of his strightly Beams, she wept the Night,
'Till the Spectator rose, and blaz'd as bright.
So the first Man the Sun's first Setting wiew'd,
And sigh'd, 'till circling Day his Joys renew'd;

Yet doubtful how that second Sun to name, Whether a bright Successor, or the same. So we: but now from this Suspence are freed, Since all agree, who both with Judgment read, 'Iis the same Sun, and does himself succeed.

3

CHARLE COLORO CONTRACTOR CONTRACT

Nº 489 Saturday, September 20.

- Βαθυβρείταο μέγα δέν Φ' Ωκεανοίο The mighty Force of Ocean's troubled Flood. Hom.

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7 PON reading your Essay concerning the Pleasures of the Imagination, I find among the three Sources of those Pleasures which you have discovered, that Greatness is one. This has suggested to me the reason why, of all Objects that I have ever feen, there is none which affects my Imagination so much as the Sea or Ocean. I cannot see the Heavings of this prodigious Bulk of Waters, even in a Calm, without a very pleasing Astonishment: but when it is worked up in a Tempest fo that the Horizon on every fide is nothing but foaming Billows and floating Mountains, it is impossible to describe the agreeable Horror that rifes from such a Prospect. A troubled Ocean, to a Man who fails upon it, is, I think, the biggest Object that he can see in motion, and consequently gives his Imagination one of the highest kinds of Pleasure that can arise from Greatness. I must confess, it is imposfible for me to survey this World of fluid Matter, without thinking on the Hand that first poured it out, and made a proper Channel for its Reception. Such an Object naturally raises in my Thoughts the Idea of an Almighty Being, and convinces me of his Existence as much as a metaphyfical Demonstration. The Imagination prompts the Understanding, and, by the Greatness of the sensible Object, produces in it the Idea of a Being who is neither circumscribed by Time nor Space.

AS

AS I have made feveral Voyages upon the Sea, I have often been toffed in Storms, and on that occasion have frequently reflected on the Descriptions of them in ancient I remember Longinus highly recommends one in Homer, because the Poet has not amused himself with little Fancies upon the occasion, as Authors of an inferior Genius, whom he mentions, had done, but because he has gathered together those Circumstances which are the most apt to terrify the Imagination, and which really happen in the raging of a Tempest. It is for the same reafon, that I prefer the following Description of a Ship in a Storm, which the Pfalmist has made, before any other I have ever met with. They that go down to the Sea in Ships, that do Business in great Waters: These see the Works of the Lord, and his Wonders in the Deep. For he commandeth and raiseth the stormy Wind, which lifteth up the Waters They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of Trouble. reel to and fro, and stagger like a drunken Man, and are at their Wits End. Then they cry unto the Lord in their Trouble, and he bringeth them out of their Distresses. He maketh the Storm a Calm, fo that the Waves thereof are still. Then they are glad, because they be quiet, so he bringeth them unto their defired Haven.

BY the way, how much more comfortable as well as rational, is this System of the Psalmist, than the Pagan Scheme in Virgil, and other Poets, where one Deity is represented as raising a Storm, and another as laying it? Were we only to consider the Sublime in this Piece of Poetry, what can be nobler than the Idea it gives us of the Supreme Being thus raising a Tumult among the Elements, and recovering them out of their Consusion,

thus troubling and becalming Nature?

GREAT Painters do not only give us Landskips of Gardens, Groves, and Meadows, but very often employ their Pencils upon Sea-Pieces: I could wish you would follow their Example. If this small Sketch may deserve a Place among your Works, I shall accompany it with a divine Ode, made by a Gentleman upon the Conclusion of his Travels.

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How Gre thy Servants bleft, O Lord! How fure is their Defence! Eternal Wisdom is their Guide, Their Help, Omnipotence.

In foreign Realms and Lands remote, Supported by thy Care. Thro' burning Climes I pass'd unburt, And breath'd in tainted Air.

Thy Mercy Sweetn'd every Soil, Made ev'ry Region please: The hoary Alpine Hills it warm'd, And smooth'd the Tyrrhene Seas. .

Think, O my Soul, devoutly think, How with affrighted Eyes, Thou faw'ft the wide extended Deep In all its Horrors rife!

Confusion dwelt in ev'ry Face, And Fear in ev'ry Heart; When Waves on Waves, and Gulphs on Gulphs, O'ercame the Pilot's Art.

Yet then from all my Griefs, O Lord, Thy Mercy Set me free, Whilst in the Confidence of Pray'r My Soul took hold on thee.

VII.

For tho in dreadful Whirls we hung High on the broken Wave, I knew thou wert not flow to hear, Nor impotent to fave.

VIII. The Storm was laid, the Winds retir'd, Obedient to thy Will; The Sea that roar'd at thy Command, At thy Command was still.

How

IX.

In midst of Dangers, Fears and Death,
Thy Goodness I'll adore,
And praise thee for thy Mercies past,
And humbly hope for more.

My Life, if thou preserv'st my Life,
Thy Sacrifice shall be;
And Death, if Death must be my Doom,

SACCE AND SECOND SECOND

Nº 490 Monday, September 22.

Domus & placens Uxor.

Hor. Od. 14. 1. 2. v. 21.

Thy House and pleasing Wife.

Shall join my Soul to thee.

CREECH.

HAVE very long entertain'd an Ambition to make the Word Wife the most agreeable and delightful Name in Nature. If it be not so in itself, all the wifer Part of Mankind from the Beginning of the World to this Day has confented in an Error: But our Unhappiness in England has been, that a few loose Men of Genius for Pleasure, have turn'd it all to the Gratification of ungovern'd Defires, in spite of good Sense, Form and Order; when, in truth, any Satisfaction beyond the Boundaries of Reason, is but a Step towards Madness and Folly. But is the Sense of Joy and Accomplishment of Defire no way to be indulged or attain'd? and have we Appetites given us not to be at all gratify'd? Yes certainly: Marriage is an Institution calculated for a constant Scene of as much Delight as our Being is capable of. Two Persons who have chosen each other out of all the Species, with defign to be each other's mutual Comfort and Entertainment, have in that Action bound themselves to be good humour'd, affable, discreet, forgiving, patient and joyful, with respect to each other's Frailties and Perfections, to the End of their Lives. The wifer of the two (and it al11.

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ways happens one of them is such) will, for her or his own sake, keep things from Outrage with the utmost Sanctity. When this Union is thus preserved (as I have often said) the most indifferent Circumstance administers Delight. Their Condition is an endless Source of new Gratifications. The married Man can say, if I am unacceptable to all the World beside, there is one whom I intirely love, that will receive me with Joy and Transport, and think herself obliged to double her Kindness and Caresses of me from the Gloom with which she sees me overcast. I need not dissemble the Sorrow of my Heart to be agreeable there, that very Sorrow quickens her Affection.

THIS Passion towards each other, when once well fixed, enters into the very Constitution, and the Kindness slows as easily and silently as the Blood in the Veins. When this Assection is enjoy'd in the most sublime degree, unskilful Eyes see nothing of it; but when it is subject to be chang'd, and has an Allay in it that may make it end in Distasse, it is apt to break into Rage, or over-slow into Fondness, before the rest of the World.

UXANDER and Viramira are amorous and young, and have been married these two Years; yet do they so much distinguish each other in Company, that in your Conversation with the Dear Things you are still put to a fort of Cross-Purposes. Whenever you address yourfelf in ordinary Discourse to Viramira, she turns her Head another way, and the Answer is made to the dear Uxander: If you tell a merry Tale, the Application is still directed to her Dear; and when she should commend you, she says to him, as if he had spoke it, That is, my Dear, fo pretty — This puts me in mind of what I have somewhere read in the admired Memoirs of the famous Cervantes, where, while honest Sancho Pança is putting some necessary humble Question concerning Rozinante, his Supper, or his Lodgings, the Knight of the forrowful Countenance is ever improving the harmless lowly Hints of his Squire to the poetical Conceit, Rapture and Flight, in Contemplation of the dear Dulcinea of his Affections.

ON the other fide, Distannus and Moria are ever squabbling, and you may observe them all the time they are in Company, in a State of Impatience. As Uxander

and

and Viramira wish you all gone, that they may be at freedom for Dalliance; Dictamnus and Moria wait your Absence that they may speak their harsh Interpretations on each other's Words and Actions during the time you were with them.

I T is certain that the greater Part of the Evils attending this Condition of Life, arifes from Fashion. Prejudice in this Case is turn'd the wrong way, and instead of expecting more Happiness than we shall meet with in it, we are laugh'd into a Prepossession, that we shall be disap-

pointed if we hope for lasting Satisfactions.

WITH all Persons who have made good Sense the Rule of Action, Marriage is describ'd as the State capable of the highest human Felicity. Tully has Epistles full of affectionate Pleasure, when he writes to his Wife, or speaks of his Children. But above all the Hints of this kind I have met with in Writers of ancient date, I am pleas'd with an Epigram of Martial, in honour of the Beauty of his Wife Cleopatra. Commentators fay it was written the day after his Wedding-Night. When his Spoufe was retir'd to the Bathing-room in the Heat of the Day, he, it feems, came in upon her when she was just going into the Water. To her Beauty and Carriage on this occasion we owe the following Epigram, which I shew'd my Friend WILL HONEYCOMB in French, who has translated it as follows, without understanding the Original. I expect it will please the English better than the Latin Reader.

When my bright Consort, now nor Wife nor Maid,
Asham'd and wanton, of Embrace afraid,
Fled to the Streams, the Streams my Fair betray'd;
To my fond Eyes she all transparent stood,
She blush'd, I smil'd at the slight cowering Flood.
Thus thro' the Glass the lowely Lily glows,
Thus thro' the ambient Gem shines forth the Rose.
I saw new Charms, and plung'd to seize my Store,
Kisses I snatch'd, the Waves prevented more.

MY Friend would not allow that this Inscious Account could be given of a Wife, and therefore used the Word Confort; which, he learnedly said, would serve for a Mistress

as well, and give a more gentlemanly Turn to the Epigram. But, under favour of him and all other fuch fine Gentlemen, I cannot be persuaded but that the Pasfion a Bridegroom has for a virtuous young Woman, will, by little and little, grow into Friendship, and then it is ascended to a higher Pleasure than it was in its first Fervour. Without this happens, he is a very unfortunate Man who has enter'd into this State, and left the Habitudes of Life he might have enjoy'd with a faithful Friend. But when the Wife proves capable of filling ferious as well as joyous Hours. The brings Happiness unknown to Friendship itself. Spencer speaks of each kind of Love with great Justice, and attributes the highest Praise to Friendship; and indeed there is no disputing that Point, but by making that Friendship take place between two married Persons.

Hard is the Doubt, and difficult to deem,
When all three kinds of Love together meet,
And do differt the Heart with Pow'r extreme,
Whether shall weigh the Balance down; to wit,
The dear Affection unto Kindred sweet,
Or raging Fire of Love to Womankind,
Or Zeal of Friends combin'd by Virtues meet:
But, of them all, the Band of virtuous Mind
Methinks the gentle Heart should most assured

For natural Affection soon doth cease,
And quenched is with Cupid's greater Flame;
But faithful Friendship doth them both suppress,
And them with mastering Discipline doth tame,
Through Thoughts aspiring to eternal Fame.
For as the Soul doth rule this earthly Mass,
And all the Service of the Body frame;
So Love of Soul doth Love of Body pass,
No less than perfect Gold surmounts the meanest Brass.

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THE STATE OF THE S

Nº 491 Tuesday, September 23.

Digna satis fortuna revisit.
Virg. Æn. 3. v. 318.

A just Reverse of Fortune on him waits.

T is common with me to run from Book to Book to exercise my Mind with many Objects, and qualify myself for my daily Labours. After an Hour spent in this loitering way of Reading, something will remain to be Food to the Imagination. The Writings that please me most on such Occasions are Stories, for the Truth of which there is good Authority. The Mind of Man is naturally a Lover of Justice, and when we read a Story wherein a Criminal is overtaken, in whom there is no Quality which is the Object of Pity, the Soul enjoys a certain Revenge for the Offence done to its Nature, in the wicked Actions committed in the preceeding part of the History. This will be better understood by the Reader from the following Narration itself, than from any thing which I can say to introduce it.

THEN Charles Duke of Burgundy, firnamed The Bold, reigned over spacious Dominions now swallowed up by the Power of France, he heaped many Favours and Honours upon Claudius Rhynfault, a German, who had ferv'd him in his Wars against the Insults of his Neighbours. A great part of Zealand was at that time in subjection to that Dukedom. The Prince himself was a Person of singular Humanity and Justice. Rhynfault, with no other real Quality than Courage, had Diffimulation enough to pass upon his generous and unsuspicious Master for a Person of blunt Honesty and Fidelity, without any Vice that could bias him from the Execution of Justice. His Highness prepossessed to his Advantage, upon the Decease of the Governor of his chief Town of Zealand, gave Rhynfault that Command. He was not long feated in that Government, before he cast his

Eyes upon Sapphira, a Woman of exquisite Beauty, the Wife of Paul Danvelt, a wealthy Merchant of the City under his Protection and Government. Rhynfault was a Man of a warm Conflitution, and violent Inclination to Women, and not unskilled in the fost Arts which win their Favour. He knew what it was to enjoy the Satisfactions which are reaped from the Possession of Beauty, but was an utter Stranger to the Decencies, Honours and Delicacies, that attend the Passion towards them in elegant Minds. However he had so much of the World, that he had a great share of the Language which usually prevails upon the weaker part of that Sex, and he could with his Tongue utter a Passion with which his Heart was wholly untouch'd. He was one of those brutal Minds which can be gratified with the Violation of Innocence and Beauty without the least Pity, Passion, or Love to that with which they are fo much delighted. Ingratitude is a Vice inseparable to a lustful Man; and the Possession of a Woman by him who has no thought but allaying a Paffion painful to himself, is necessarily followed by Distaste and Aversion. Rhynfault being resolv'd to accomplish his Will on the Wife of Danvelt, left no Arts untried to get into a Familiarity at her House; but she knew his Character and Disposition too well, not to shun all Occasions that might insnare her into his Conversation. The Governor despairing of Success by ordinary means, apprehended and imprisoned her Husband, under pretence of an Information that he was guilty of a Correspondence with the Enemies of the Duke to betray the Town into their Possession. This Design had its desired Effect; and the Wife of the unfortunate Danvelt, the day before that which was appointed for his Execution, prefented herfelf in the Hall of the Governor's House, and as he pass'd thro' the Apartment, threw herfelf at his Feet, and holding his Knees, befeeched his Mercy. Rhynfault beheld her with a diffembled Satisfaction, and affuming an Air of Thought and Authority, he bid her arife, and told her she must follow him to his Closet; and asking her whether she knew the Hand of the Letter he pulled out of his Pocket, went from her, leaving this Admonition aloud. If you will save your Husband, you must give me an account of all you know without Prevarication; for every body

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body is satisfied he was too fond of you to be able to hide from you the Names of the rest of the Conspirators, or any other Particulars whatsoever. He went to his Closet, and foon after the Lady was fent for to an Audience. The Servant knew his distance when Matters of State were to be debated; and the Governor laying afide the Air with which he had appear'd in public, began to be the Supplicant, to rally an Affliction, which it was in her power eafily to remove, and relieve an innocent Man from his Imprisonment. She easily perceiv'd his Intention, and, bathed in Tears, began to deprecate fo wicked a Design. Luft, like Ambition, takes all the Faculties of the Mind and Body into its Service and Subjection. Her becoming Tears, her honest Anguish, the wringing of her Hands. and the many Changes of her Posture and Figure in the Vehemence of speaking, were but so many Attitudes in which he beheld her Beauty, and farther Incentives of his Defire. All Humanity was lost in that one Appetite. and he fignified to her in so many plain Terms, that he was unhappy till he had posses'd her, and nothing less shou'd be the Price of her Husband's Life; and she must, before the following Noon, pronounce the Death or Enlargement of Danvelt. After this Notification, when he saw Sapphira enough again distracted to make the Subject of their Discourse to common Eyes appear different from what it was, he called Servants to conduct her to the Gate. Loaded with insupportable Affliction, she immediately repairs to her Husband, and having fignified to his Goalers, that she had a Proposal to make to her Husband from the Governor, she was left alone with him. reveal'd to him all that had pass'd, and represented the endless Conflict she was in between Love to his Person, and Fidelity to his Bed. It is easy to imagine the sharp Affliction this honest Pair was in upon such an Incident, in Lives not us'd to any but ordinary Occurrences. The Man was bridled by Shame from speaking what his Fear prompted, upon fo near an approach of Death; but let fall Words that fignified to her, he should not think her polluted, tho' she had not yet confess'd to him that the Governor had violated her Person, since he knew her Will had no part in the Action. She parted from him with this oblique Permission to fave a Life he had 101

not Resolution enough to resign for the safety of his

Honour.

THE next Morning the unhappy Sapphira attended the Governor, and being led into a remote Apartment, submitted to his Desires. Rhynfault commended her Charms, claim'd a Familiarity after what had pass'd between them, and with an Air of Gaiety in the Language of a Galant, bid her return, and take her Husband out of Prison: But, continu'd he, my Fair One must not be offended that I have taken care he should not be an Interruption to our future Assignations. These last Words foreboded what she found when she came to the Goal, her

Husband executed by the Order of Rhynfault.

IT was remarkable that the Woman, who was full of Tears and Lamentations during the whole Course of her Affliction, uttered neither Sigh nor Complaint, but food fix'd with Grief at this Confummation of her Misfortunes. She betook herself to her Abode, and after having in Solitude paid her Devotions to him who is the Avenger of Innocence, she repair'd privately to Court. Her Person, and a certain Grandeur of Sorrow negligent of Forms, gain'd her l'assage into the Presence of the Duke her Sovereign. As foon as the came into the Prefence, the broke forth into the following Words, Behold, O mighty Charles, a Wretch weary of Life, though it has always been spent with Innocence and Virtue. It is not in your Power to redress my Injuries, but it is to avenge them. And if the Protection of the Distressed, and the Punishment of Oppressors, is a Task worthy a Prince, I bring the Duke of Burgundy ample matter for doing Honour to his own great Name, and wiping Infamy off of mine.

WHEN she had spoken this, she deliver'd the Duke a Paper reciting her Story. He read it with all the Emotions that Indignation and Pity could raise in a Prince jealous of his Honour in the Behaviour of his Officers,

and Prosperity of his Subjects.

UPON an appointed Day, Rhynfault was fent for to Court, and in the Presence of a sew of the Council, confronted by Sapphira: the Prince asking, Do you know that Lady? Rhynfault, as soon as he could recover his Surprise, told the Duke he would marry her, if his Highness would please to think that a Reparation. The Duke seem'd

contented with this Answer, and stood by during the immediate Solemnization of the Ceremony. At the Conclusion of it he told Rhynfault, Thus far you have done as constrain'd by my Authority: I shall not be satisfied of your kind Usage of her, without you sign a Gift of your whole Estate to her after your Decease. To the Performance of this also the Duke was a Witness. When these two Acts were executed, the Duke turned to the Lady, and told her, It now remains for me to put you in quiet Possession of what your Husband has so bountifully bestow'd on you; and order'd the immediate Execution of Rhynsault.



Nº 492 Wednesday, September 24.

Quicquid est boni moris Levitate extinguitur. Seneca.

Levity of Behaviour is the bane of all that is good and virtuous.

Dear Mr. SPECTATOR, Tunbridge, September 18. AM a young Woman of eighteen Years of Age, and I do assure you, a Maid of unspotted Reputation. founded upon a very careful Carriage in all my. Looks, Words and Actions. At the same time I must own to you, that it is with much Constraint to Flesh and Blood that my Behaviour is fo strictly irreprochable; for I am naturally addicted to Mirth, to Gaiety, to a free Air, to Motion and Gadding. Now what gives me a great deal of Anxiety, and is some Discouragement in the Pursuit of Virtue, is, that the young Women who run into greater Freedoms with the Men are more taken notice of than I am. The Men are fuch unthinking Sots, that they do not prefer her who restrains all her Panions and Affections, and keeps much within the Bounds of what is lawful, to her who goes to the utmost ' Verge of Innocence, and parleys at the very Brink of · Vice, whether the shall be a Wife or a Mistress. But I · must appeal to your Spectatorial Wisdom, who, I find, have passed very much of your Time in the Study of Woman,

Woman, whether this is not a most unreasonable Proceeding. I have read somewhere, that Hobbs of Malmesoury afferts, that continent Persons have more of what they contain, than those who give a loose to their Defires. According to this Rule, let there be equal Age, equal Wit, and equal Good-humour, in the Woman of Prudence, and her of Liberty; what Stores has he to expect, who takes the former? What Refuse must he be contented with, who chooses the latter? Well, but I fat down to write to you to vent my Indigna -' tion against several pert Creatures who are addressed to and courted in this Place, while poor I, and two or

' three like me, are wholly unregarded. ' EVERY one of these affect gaining the Hearts of your Sex: This is generally attempted by a particular manner of carrying themselves with Familiarity Glycera has a dancing Walk, and keeps Time in her ordinary Gate. Chloe, her Sifter, who is unwilling to interrupt her " Conquests, comes into the Room before her with a familiar Run. Dulcissa takes Advantage of the Approach of the Winter, and has introduc'd a very pretty Shiver; · closing up her Shoulders, and shrinking as she moves. · All that are in this Mode carry their Fans between both Hands before them. Dulciffa herself, who is Author of ' this Air, adds the pretty Run to it; and has also, when fhe is in very good Humour, a taking Familiarity in throwing herfelf into the lowest Seat in the Room, and · letting her hoop'd Petticoats fall with a lucky Decency about her. I know she practises this way of sitting down in her Chamber; and indeed the does it as well as you may have feen an Actress fall down dead in a Tragedy. Not the least Indecency in her Posture. If you have observ'd what pretty Carcases are carry'd off at the end of a Verse at the Theatre, it will give you a Notion how Dulcissa plumps into a Chair. Here's a little ' Country Girl that's very cunning that makes her use of being young and unbred, and outdoes the Infnarers. ' who are almost twice her Age. The Air that she takes is to come into Company after a Walk, and is very fuccessfully out of Breath upon occasion. Her Mother is ' in the Secret, and calls her Romp, and then looks ' round to fee what young Men stare at her. · IT D 4

Nº 492

' IT would take up more than can come into one of ' your Papers, to enumerate all the particular Airs of the younger Company in this Place. But I cannot omit · Dulceorella, whose manner is the most indolent imagi-" nable, but still as watchful of Conquest as the busiest Virgin among us. She has a peculiar Art of staring at a young Fellow, till she sees she has got him, and inflam'd ' him by so much Observation. When she sees she has him, and he begins to tofs his Head upon it, she is im-· mediately short sighted, and labours to observe what he is at a distance with her Eyes half shut. Thus the Captive, that thought her first struck, is to make very near · Approaches, or be wholly difregarded. The Artifice · has done more Execution than all the ogling of the reft of the Women here, with the utmost Variety of half Glances, attentive Heedlesnesses, childish Inadverten-· cies, haughty Contempts, or artificial Overfights. After I have faid thus much of Ladies among us who fight thus regularly, I am to complain to you of a Set of familiar · Romps, who have broken thro' all common Rules, and have thought of a very effectual way of shewing more · Charms than all of us. Thefe, Mr. SPECTATOR, are the Swingers. You are to know these careless pretty · Creatures are very Innocents again; and it is to be no matter what they do, for 'tis all harmless Freedom. ' They get on Ropes, as you must have feen the Children, and are fwung by their Men Vifitants. The Jest is, that Mr. Such-a-one, can name the Colour of Mrs. Such aone's Stockings: and she tells him, he is a lying Thief, fo he is, and full of Roguery; and she'll lay a Wager, and her Sister shall tell the Truth if he fays right, and he can't tell what Colour her Garters are of. In this · Diversion there are very many pretty Shrieks, not so · much for fear of falling, as that their Petticoats · should untye: For there is a great care had to avoid Im-· proprieties: and the Lover who swings the Lady, is to tye her Clothes very close with his Hatband, before

· fhe admits him to throw up her Heels. · NOW, Mr. SPECTATOR, except you can note these Wantonnesses in their beginnings, and bring us so-· ber Girls into Observation, there is no help for it, we

· must swim with the Tide; the Coquettes are too power-

ful a Party for us. To look into the Merit of a regular and well-behav'd Woman, is a flow thing. A loofe trivial Song gains the Affections, when a wife Homily is not attended to. There is no other way but to make war upon them, or we must go over to them. As for my part, I will shew all the World it is not for want of Charms that I stand so long unmasked; and if you do not take measures for the immediate Redress of us Rigids, as the Fellows call us, I can move with a speaking Mien, can look significantly, can lisp, can trip, can loll, can start, can blush, can rage, can weep, if I must do it, and can be frighted as agreeably as any She in England. All which is humbly submitted to your Spectato-

' rial Confideration with all Humility, by

Your most humble Servant,

T

Matilda Mohair

Nº 493 Thursday, September 25.

Qualem commendes etiam atque etiam adspice, ne mox Incutiant aliena tibi peccata pudorem.

Hor. Ep. 18. 1. 1. v. 76.

Commend not, 'till a Man is throughly known: A Rascal prais'd, you make his Faults your own.

ANON.

IT is no unpleasant matter of Speculation to consider the recommendatory Epistles that pass round this Town from hand to hand, and the abuse People put upon one another in that kind. It is indeed come to that pass, that instead of being the Testimony of Merit in the Person recommended, the true Reading of a Letter of this fort is, The Bearer hereof is so uneasy to me, that it will be an Ast of Charity in you to take him off my Hands; whether you prefer him or not, it is all one, for I have no manner of Kindness for him, or Obligation to him or his; and do what you please as to that. As negligent as Men are in this respect, a Point of Honour is concerned in it; and

there is nothing a Man should be more ashamed of, than passing a worthless Creature into the Service or Interests of a Man who has never injur'd you. The Women indeed are a little too keen in their Resentments, to trespass often this way: But you shall sometimes know that the Mistress and the Maid shall quarrel, and give each other very free Language and at last the Lady shall be pacified to turn her out of doors, and give her a very good Word to any body else. Hence it is that you see, in a Year and Half's Time, the same Face a Domestic in all parts of the Town. Good-breeding and Good-nature lead People in a great measure to this Injustice: When Suitors of no Confideration will have Confidence enough to press upon their Superiors, those in Power are tender of speaking the Exceptions they have against them, and are mortgaged into Promises out of their Impatience of Importunity. In this latter case, it would be a very useful Inquiry to know the History of Recommendations: There are, you must know, certain Abettors of this way of Torment. who make it a Profession to manage the Affairs of Candidates: These Gentlemen let out their Impudence to their Clients, and supply any Defective Recommendation, by informing how such and such a Man is to be attacked. They will tell you, get the least Scrap from Mr. Such-aone, and leave the rest to them. When one of these Undertakers have your Business in hand, you may be sick, absent in Town or Country, and the Patron shall be worried, or you prevail. I remember to have been shewn a Gentleman some Years ago, who punish'd a whole People for their Facility in giving their Credentials. Person had belonged to a Regiment which did Duty in the West-Indies, and by the Mortality of the Place happened to be commanding Officer in the Colony. He oppressed his Subjects with great frankness, till he became sensible that he was heartily hated by every Man under his Command. When he had carried his Point, to be thus detestable, in a pretended Fit of Dis-humour, and feigned Uneafiness of living where he found he was so universally unacceptable, he communicated to the chief Inhabitants a Defign he had to return for England, provided they would give him ample Testimonials of their Approbation. The Planters came into it to a Man, and in proportion.

portion to his deserving the quite contrary, the Words Justice, Generosity, and Courage, were inserted in his Commission, not omitting the general Good liking of People of all Conditions in the Colony. The Gentleman returns for England, and within few Months after came back to them their Governor on the Strength of their own Testimonials.

SUCH a Rebuke as this cannot indeed happen to easy Recommenders, in the ordinary course of things from one hand to another; but how would a Man bear to have it said to him, the Person I took into Considence on the Credit you gave him, has proved salse, unjust, and has not answered any way the Character you

gave me of him.

I cannot but conceive very good hopes of that Rake Jack Toper of the Temple, for an honest Scrupulousness in this Point. A Friend of his meeting with a Servant that had formerly lived with Jack, and having a mind to take him, sent to him to know what Faults the Fellow had, since he could not please such a careless Fellow as he was. His Answer was as follows:

SIR,

HOMAS that lived with me was turned away because he was too good for me. You know I ' live in Taverns; he is an orderly fober Rascal, and ' thinks much to fleep in an Entry till two in a Morning. ' He told me one day when he was dreffing me, that he wondered I was not dead before now, fince I went to Dinner in the Evening, and went to Supper at two in ' the Morning. We were coming down Effex Street one Night a little fluftred, and I was giving him the Word to alarm the Watch; he had the Impudence to tell me it was against the Law. You that are married. ' and live one Day after another the same Way, and so on the whole Week, I dare fay will like him, and he will be glad to have his Meat in due Season. The Fellow is certainly very honest. My Service to your Yours, J. T. Lady. NOW this was very fair Dealing. Jack knew very

NÓW this was very fair Dealing. Jack knew very well, that tho' the Love of Order made a Man very aukward in his Equipage, it was a valuable Quality among

the queer People who live by Rule; and had too much good Sense and Good nature to let the Fellow starve, because he was not fit to attend his Vivacities.

I shall end this Discourse with a Letter of Recommendation from Horace to Claudius Nero. You will see in that Letter a flowness to ask a Favour, a strong Reason for being unable to deny his good Word any longer, and that it is a Service to the Person to whom he recommends, to comply with what is asked: All which are necessary Circumstances, both in Justice and Good-breeding, if a Man would ask so as to have reason to complain of a Denial; and indeed a Man should not in strictness ask otherwise. In hopes the Authority of Horace, who perfeelly understood how to live with great Men, may have a good Effect towards amending this Facility in People of Condition, and the Confidence of those who apply to them without Merit, I have translated the Epistle.

To CLAUDIUS NERO.

SIR,

" CEPTIMIUS, who waits upon you with this, is very well acquainted with the place you are pleafed to allow me in your Friendship. For when he be-· feeches me to recommend him to your notice, in fuch a manner as to be received by you, who are delicate in the choice of your Friends and Domestics, he knows our Intimacy, and understands my Ability to serve him ' better than I do myself. I have defended myself ' against his Ambition to be yours, as long as I possibly " could; but fearing the Imputation of hiding my Power in you out of mean and felfish Considerations, I am at ' last prevailed upon to give you this Trouble. Thus, to ' avoid the Appearance of a greater Fault, I have put on ' this Confidence. If you can forgive this Transgression of Modesty in behalf of a Friend, receive this Gentle-' man into your Interests and Friendship, and take it from me that he is an honest and a brave Man.



THE SERVENCE OF THE SERVENCE O

Nº 494 Friday, September 26.

Agritudinem laudare, unam rem maxime detestabilem, quorum est tandem Philosophorum? Cic.

What kind of Philosophy is it, to extol Melancholy, the most detestable thing in nature?

BOUT an Age ago it was the Fashion in England, for every one that would be thought religious, to throw as much Sanctity as possible into his Face. and in particular to abstain from all Appearances of Mirth and Pleasantry, which were looked upon as the Marks of a carnal Mind. The Saint was of a forrowful Countenance, and generally eaten up with Spleen and Melancholy. A Gentleman, who was lately a great Ornament to the learned World, has diverted me more than once with an account of the Reception which he met with from a very famous Independent Minister, who was Head of a College in those times. This Gentleman was then a young Adventurer in the Republic of Letters, and just fitted out for the University with a good Cargo of Latin and Greek. His Friends were resolved that he should try his Fortune at an Election which was drawing near in the College, of which the Independent Minister whom I have before mentioned was Governor. The Youth, according to Custom, waited on him in order to be examined. He was received at the Door by a Servant, who was one of that gloomy Generation that were then in fashion. He conducted him, with great Silence and Seriousness, to a long Gallery which was darkned at Noonday, and had only a fingle Candle burning in it. After a short stay in this melancholy Apartment, he was led into a Chamber hung with Black, where he entertained himself for some time by the glimmering of a Taper, 'till at length the Head of the College came out to him, from an inner Room, with half a dozen Night-caps upon his Head, and religious Horror in his Countenance. The young Man trembled; but his Fears increased.

when, instead of being ask'd what Progress he had made in Learning, he was examined how he abounded in Grace. His Latin and Greek stood him in little stead : he was to give an Account only of the State of his Soul. whether he was of the Number of the Elect; what was the Occasion of his Conversion; upon what Day of the Month, and Hour of the Day it happened; how it was carried on, and when completed. The whole Examina. tion was summed up with one short Question, namely, Whether he was prepared for Death? The Boy, who had been bred up by honest Parents, was frighted out of his Wits at the Solemnity of the Proceeding, and by the last dreadful Interrogatory; fo that upon making his Escape out of the House of Mourning, he could never be brought a second time to the Examination, as not being able to go through the Terrors of it.

NOTWITHSTANDING this general Form and Outside of Religion is pretty well worn out among us, there are many Persons, who, by a natural Unchearfulness of Heart, mistaken Notions of Piety, or Weakness of Understanding, love to indulge this uncomfortable way of Life, and give up themselves a Prey to Grief and Melancholy. Superstitious Fears and groundless Scruples cut them off from the Pleasures of Conversation, and all those social Entertainments which are not only innocent, but laudable; as if Mirth was made for Reprobates, and Chearfulness of Heart denied those who are the only Persons that have a proper Title

to it.

somble RIUS is one of these Sons of Sorrow. He thinks himself obliged in Duty to be sad and disconsolate. He looks on a sudden sit of Laughter as a Breach of his baptismal Vow. An innocent Jest startles him like Blasphemy. Tell him of one who is advanced to a Title of Honour, he lists up his Hands and Eyes; describe a public Ceremony, he shakes his Head: shew him a gay Equipage, he blesses himself. All the little Ornaments of Lise are Pomps and Vanities. Mirth is wanton, and Wit profane. He is scandalized at Youth for being lively, and at Childhood for being playful. He sits at a Christning, or a Marriage-Feast, as at a Funeral; sighs at the Conclusion of a merry Story, and grows devout

devout when the rest of the Company grow pleasant. After all, Sombrius is a religious Man, and would have behaved himself very properly, had he lived when Chri-

stianity was under a general Persecution.

I would by no means presume to tax such Characters with Hypocrify, as is done too frequently; that being a Vice which I think none but he, who knows the Secrets of Mens Hearts, should pretend to discover in another, where the Proofs of it do not amount to a Demonstration. On the contrary, as there are many excellent Persons, who are weighed down by this habitual Sorrow of Heart, they rather deserve our Compassion than our Reproaches. I think, however, they would do well to consider whether such a Behaviour does not deter Men from a Religious Life, by representing it as an unsociable State, that extinguishes all Joy and Gladness, darkens the Face of Nature, and destroys the Relish of Being itself.

I have, in former Papers, shewn how great a Tendency there is to Chearfulness in Religion, and how such a Frame of Mind is not only the most lovely, but the most commendable in a virtuous Person. In short, those who represent Religion in so unamiable a Light, are like the Spies, sent by Moses to make a Discovery of the Land of Promise, when by their Reports they discouraged the People from entring upon it. Those who shew us the Joy, the Chearfulness, the Good-humour, that naturally spring up in this happy State, are like the Spies bringing along with them the Clusters of Grapes, and delicious Fruits, that might invite their Companions into

the pleasant Country which produced them.

A N eminent Pagan Writer has made a Discourse, to shew that the Atheist, who denies a God, does him less Dishonour than the Man who owns his Being, but at the same time believes him to be cruel, hard to please, and terrible to human Nature. For my own part, says he, I would rather it should be said of me, that there was never any such Man as Plutarch, than that Plutarch

was ill-natured, capricious, or inhumane.

IF we may believe our Logicians, Man is distinguished from all other Creatures by the faculty of Laughter. He has an Heart capable of Mirth, and naturally disposed to it. It is not the Business of Virtue to extirpate the Affections fections of the Mind, but to regulate them. It may moderate and restrain, but was not designed to banish Gladness from the Heart of Man. Religion contracts the Circle of our Pleasures, but leaves it wide enough for her Votaries to expatiate in. The Contemplation of the Divine Being, and the Exercise of Virtue, are in their own Nature so far from excluding all Gladness of Heart, that they are perpetual Sources of it. In a word, the true Spirit of Religion cheers, as well as composes the Soul; it banishes indeed all Levity of Behaviour, all vicious and dissolute Mirth, but in exchange fills the Mind with a perpetual Serenity, uninterrupted Chearfulness, and an habitual Inclination to please others, as well as to be pleased in itself.

THE STATE OF THE S

Nº 495 Saturday, September 27.

Duris ut ilex tonsa bipennibus Nigræ seraci frondis in Algido, Per damna, per cædes, ab ipso Ducit opes animumque serro.

Hor. Od. 4. 1. 4. v. 57.

Like an Oak on some cold Mountain Brow,
At ev'ry Wound they sprout and grow:
The Ax and Sword new Vigour give,
And by their Ruins they revive. Anon.

A S I am one, who, by my Profession, am obliged to look into all kinds of Men, there are none whom I consider with so much pleasure, as those who have any thing new or extraordinary in their Characters, or ways of living. For this reason I have often amused myself with Speculations on the Race of People called Jews, many of whom I have met with in most of the considerable Towns which I have passed through in the Course of my Travels. They are, indeed, so disseminated through all the trading Parts of the World, that they are become the Instruments by which the most distant Nations converse with one another, and by which Mankind

are knit together in a general Correspondence: They are like the Pegs and Nails in a great Building, which, though they are but little valued in themselves, are absolutely

necessary to keep the whole Frame together.

THAT I may not fall into any common beaten Tracks of Observation, I shall consider this People in three Views: First, with regard to their Number; Secondly, their Dispersion; and, Thirdly, their Adherence to their Religion: and afterwards endeavour to shew, First, what natural Reasons, and, Secondly, what providential Reasons may be assigned for these three remarkable Particulars.

THE Jews are looked upon by many to be as numerous at present, as they were formerly in the Land of

Canaan.

THIS is wonderful, confidering the dreadful Slaughter made of them under some of the Roman Emperors, which Historians describe by the Death of many Hundred Thousands in a War; and the innumerable Massacres and Persecutions they have undergone in Turkey, as well as in all Christian Nations of the World. The Rabbins, to express the great Havock which has been sometimes made of them, tell us, after their usual manner of Hyperbole, that there were such Torrents of holy Blood shed as carried Rocks of an hundred Yards in Circumference above three Miles into the Sea.

THEIR Dispersion is the second remarkable Particular in this People. They swarm over all the East; and are settled in the remotest Parts of China: They are spread through most of the Nations of Europe and Afric, and many Families of them are established in the West-Indies: not to mention whole Nations bordering on Preser-John's Country, and some discovered in the inner Parts of America, if we may give any Credit to their own Writers.

THEIR firm Adherence to their Religion, is no less remarkable than their Numbers and Dispersion, especially considering it as persecuted or contemned over the Face of the whole Earth. This is likewise the more remarkable, if we consider the frequent Apostasies of this People, when they lived under their Kings, in the Land of Promise, and within sight of their Temple.

IF in the next place we examine, what may be the natural Reasons for these three Particulars which we find

Religion or People, I can, in the first place, attribute their Numbers to nothing but their constant Employment, their Abstinence, their Exemption from Wars, and above all, their frequent Marriages; for they look on Celibacy as an accursed State, and generally are married before Twenty, as hoping the Messiah may descend from them.

THE Dispersion of the Jews into all the Nations of the Earth, is the second remarkable Particular of that People, though not so hard to be accounted for. They were always in Rebellions and Tumults while they had the Temple and Holy City in View, for which reason they have often been driven out of their old Habitations in the Land of Promise. They have as often been banished out of most other Places where they have settled, which must very much disperse and scatter a People, and oblige them to seek a Livelihood where they can find it. Besides, the whole People is now a Race of such Merchants as are Wanderers by Prosession, and, at the same time, are in most, if not all, Places incapable of either Lands or Offices, that might engage them to make any part of the World their Home.

THIS Dispersion would probably have lost their Religion, had it not been secured by the Strength of its Constitution: For they are to live all in a Body, and generally within the same Inclosure; to marry among themselves, and to eat no Meats that are not killed or prepared their own way. This shuts them out from all Table-Conversation, and the most agreeable Intercourses of Life; and, by consequence, excludes them from the most pro-

bable Means of Conversion.

IF, in the last place, we consider what Providential Reason may be assign'd for these three Particulars, we shall find that their Numbers, Dispersion, and Adherence to their Religion, have surnished every Age, and every Nation of the World, with the strongest Arguments for the Christian Faith, not only as these very Particulars are foretold of them, but as they themselves are the Depositaries of these and all the other Prophesies, which tend to their own Consustant Their Number surnishes us with a sufficient Cloud of Witnesses that attest the Truth of the Old Bible. Their Dispersion spreads these Witnesses

Witnesses through all Parts of the World. The Adherence to their Religion makes their Testimony unquestionable. Had the whole Body of the Jews been converted to Christianity, we should certainly have thought all the Prophesies of the Old Testament, that relate to the Coming and History of our Blessed Saviour, forged by Christians, and have looked upon them, with the Prophesies of the Sibyls, as made many Years after the Events they pretended to foretel.

CATE DESCRIPTION OF THE SAME O

Nº 496 Monday, September 29.

Gnatum pariter uti his decuit, aut etiam amplius, Quòd illa ætas magis ad hæc utenda idonea est. Terent. Heaut. Act. 1. Sc. 13

Your Son ought to have shared in these things, because Youth is best suited to the Enjoyment of them.

Mr. SPECTATOR,

HOSE Ancients who were the most accurate in their Remarks on the Genius and Temper of Mankind, by confidering the various Bent and Scope of our Actions throughout the Progress of Life, have with great Exactness allotted Inclinations and Objects of Defire particular to every Stage, according to the different Circumstances of our Conversation and Fortune, thro'the feveral Periods of it. Hence they were difposed easily to excuse those Excesses which might possi-bly arise from a too eager Pursuit of the Affections more immediately proper to each State: They indulged the Levity of Childhood with Tenderness, overlooked the Gaiety of Youth with Good nature, tempered the forward Ambition and Impatience of ripen'd Manhood with. Discretion, and kindly imputed the tenacious Avarice of old Men to their want of relish for any other Enjoyment. Such Allowances as these were no less advantageous to common Society than obliging to particular Persons; for by maintaining a Decency and Regularity in the Courfe: · Course of Life, they supported the Dignity of human · Nature, which then suffers the greatest Violence when ' the Order of things is inverted; and in nothing is it more remarkably vilify'd and ridiculous, than when Feeble-' ness preposterously attempts to adorn itself with that outward Pomp and Lustre, which serve only to set off the Bloom of Youth with better Advantage. I was in-' sensibly carried into Reslexions of this natute, by just onow meeting Paulino (who is in his Climacteric) be-· deck'd with the utmost Splendor of Dress and Equipage, and giving an unbounded Loose to all manner of Plea-· fure, whilst his only Son is debarr'd all innocent Diverfion, and may be feen frequently folacing himfelf in the · Mall with no other Attendance than one antiquated · Servant of his Father's for a Companion and Director. 'IT is a monstrous want of Reflexion, that a Man cannot confider, that when he cannot refign the Pleafures · of Life in his decay of Appetite and Inclination to them, his Son must have a much uneasier Task to resist the Impetuofity of Growing Defires. The skill therefore should, methinks, be to let a Son want no lawful Diversion, in ' proportion to his future Fortune, and the Figure he is to ' make in the World. The first Step towards Virtue that I. have observed in young Men of Condition that haverun ' into Excesses, has been that they had a regard to their · Quality and Reputation in the Management of their Vices. Narrowness in their Circumstances has made many Youths, to supply themselves as Debauchees, com-' mence Cheats and Rascals. The Father who allows his · Son to his utmost Ability avoids this latter Evil, which as ' to the World is much greater than the former. But the ' contrary Practice has prevail'd fo much among some ' Men, that I have known them deny them what was " merely necessary for Education suitable to their Quality. · Poor young Antonio is a lamentable Instance of ill Con-' duct in this kind. The young Man did not want natural · Talents; but the Father of him was a Coxcomb, who af-' fected being a fine Gentleman so unmercifully, that he ' could not endure in his fight, or the frequent mention of one, who was his Son, growing into Manhood, and ' thrusting him out of the gay World. I have often thought the Father took a fecret Pleasure in reflecting that when

' that fine House and Seat came into the next hands, it

would revive his Memory, as a Person who knew how to enjoy them, from Observation of the Rusticity and

Ignorance of his Succeffor. Certain it is that a Man

may, if he will, let his Heart close to the having no regard to any thing but his dear felf, even with exclu-

' fion of his very Children. I recommend this Subject

to your Confideration, and am,

S I R, Your most humble Servant, T. P

Mr. SPECTATOR, London, Sept. 26, 1712

AM just come from Tunbridge, and have since my return read Mrs. Matilda Mohair's Letter to you:

· She pretends to make a mighty Story about the Diversi-

on of Swinging in that Place. What was done, was only among Relations; and no Man swung any Woman who

was not second Cousin at farthest. She is pleased to say, care was taken that the Galants tied the Ladies Legs

before they were wafted into the Air. Since she is to

fpiteful, I'll tell you the plain Truth; There was no fuch Nicety observed fince we were all, as I just now

told you, near Relations; but Mrs. Mohair herself has

been swung there, and she invents all this Malice, be-

cause it was observed she has crooked Legs, of which

· I was an Eye-Witness.

Your humble Servant,

Richard Shoestring.

Mr. SPECTATOR, Tunbridge, Sept. 26, 1712.

E have just now read your Paper, containing Mrs.

Mohair's Letter. It is an Invention of her own
from one end to the other; and I defire you would

print the inclosed Letter by itself, and shorten it so as to come within the compass of your Half Sheet. She

is the most malicious Minx in the World, for all she

looks fo innocent. Don't leave out that Part about her being in love with her Father's Butler, which makes

her shun Men; for that is the truest of it all.

Your humble Servant,

Sarah Trice.

P. S. ' She has crooked Legs.

Mr. SPECTATOR, Tunbridge, Sept. 26, 1712.

A L L that Mrs. Mohair is so vexed at against the good Company of this Place, is, that we all know she has crooked Legs. This is certainly true. I

don't care for putting my Name, because one would

not be in the power of the Creature,

Your humble Servant unknown.

Mr. SPECTATOR, Tunbridge, Sept. 26, 1712.

HAT infufferable Prude Mrs. Mohair, who has told fuch Stories of the Company here, is with Child, for all her nice Airs and her crooked Legs. Pray be fure to put her in for both those two things, and

' you'll oblige every body here, especially

Your humble Servant,

T

Alice Bluegarter.



Nº 497 Tuesday, September 30.

*Outos est yakewins yepwv. A cunning Old Fox This!

Menander.

FAVOUR well bestow'd is almost as great an Honour to him who confers it, as to him who receives it. What indeed makes for the superior Reputation of the Patron in this case is, that he is always furrounded with specious Pretences of unworthy Candidates. and is often alone in the kind Inclination he has towards the Well-deserving. Justice is the first Quality in the Man who is in a Post of Direction; and I remember to have heard an old Gentleman talk of the Civil Wars, and in his Relation give an Account of a General Officer, who with this one Quality, without any shining Endowments, became fo peculiarly beloved and honour'd, that all Decisions between Man and Man were laid before him by the Parties concerned in a private way; and they would lay by their Animofities implicitly, if he bid them be Friends, or fubmit themselves in the wrong without reluctance, if he said

it, without waiting the Judgment of Court-Marshals. His manner was to keep the Dates of all Commissions in his Closet, and wholly dismiss from the Service such who were deficient in their Duty; and after that took care to prefer according to the Order of Battle. His Familiars were his intire Friends, and could have no interested Views in courting his Acquaintance; for his Affection was no Step to their Preferment, tho' it was to their Reputation. By this means a kind Aspect, a Salutation, a Smile, and giving out his Hand, had the weight of what is esteem'd by vulgar Minds more substantial. His Business was very short, and he who had nothing to do but Justice, was never affronted with a Request of a familiar daily Visitant for what was due to a brave Man at a distance. Extraordinary Merit he used to recommend to the King for some Distinction at home, till the Order of Battle made way for his rifing in the Troops. Add to this, that he had an excellent manner of getting rid of fuch whom he observed were good at a Halt, as his Phrase was. Under this Description he comprehended all those who were contented to live without Reproach, and had no promptitude in their Minds towards Glory. These Fellows were also recommended to the King, and taken off of the General's hands into Posts wherein Diligence and common Honesty were all that were necessary. This General had no weak Part in his Line, but every Man had as much Care upon him, and as much Honour to lofe as himself. Every Officer could answer for what pass'd where he was, and the General's Presence was never necessary any where, but where he had placed himself at the first Disposition, except that Accident happen'd from extraordinary Efforts of the Enemy which he could not foresee; but it was remarkable that it never fell out from failure in his own Troops. It must be confess'd the World is just so much out of order, as an unworthy Person possesses what should be in the Direction of him who has better Pretenfions to it.

INSTEAD of fuch a Conduct as this old Fellow us'd to describe in his General, all the Evils which have ever happen'd among Mankind have arose from the wanton Disposition of the Favours of the Powerful. It is generally all that Men of Modesty and Virtue can do, to fall in with some whimsical Turn in a Great Man, to make way for

things

Importance,

things of real and absolute Service. In the time of Don Sebastian of Portugal, or some time since, the first Minifter would let nothing come near him but what bore the most profound Face of Wisdom and Gravity. They carry'd it so far, that, for the greater Shew of their profound Knowledge, a pair of Spectacles tied on their Noses, with a black Ribbon round their Heads, was what compleated the Dress of those who made their court at his Levee, and none with naked Noses were admitted to his Presence. A blunt honest Fellow, who had a Command in the Train of Artillery, had attempted to make an impression upon the Porter day after day in vain, till at length he made his appearance in a very thoughtful dark Suit of Clothes, and two Pair of Spectacles on at once. He was conducted from Room to Room, with great deference, to the Minister; and carrying on the Farce of the Place, he told his Excellence that he had pretended in this manner to be wifer than he really was, but with no ill Intention; but he was honest Such a one of the Train, and he came to tell him that they wanted Wheel-barrows and Pick-axes. thing happen'd not to displease, the Great Man was seen to fmile, and the successful Officer was reconducted with the fame profound Ceremony out of the House.

WHEN Leo X. reigned Pope of Rome, his Holiness tho' a Man of Sense, and of an excellent Taste of Letters. of all things affected Fools, Buffoons, Humourists, and Coxcombs: Whether it were from Vanity, and that he enjoy'd no Talents in other Men but what were inferior to him, or whatever it was, he carried it so far, that his whole Delight was in finding out new Fools, and, as our Phrase is, playing them off, and making them shew themselves to advantage. A Priest of his former Acquain. tance suffered a great many Disappointments in attempt. ing to find access to him in a regular Character, till at last in despair he retired from Rome, and returned in an Equipage to very fantastical, both as to the Dress of himself and Servants, that the whole Court were in an Emulation who should first introduce him to his Holiness. What added to the Expectation his Holiness had of the Pleasure he should have in his Follies, was, that this Fellow, in a Drefs the most exquisitely ridiculous, defired he might speak to him alone, for he had Matters of the highest Importance, upon which he wanted a Conference. Nothing could be denied to a Coxcomb of fo great hope; but when they were apart, the Impostor revealed himfelf, and spoke as follows;

O not be surpris'd, most holy Father, at seeing, inflead of a Coxcomb to laugh at, your old Friend who has taken this way of Access to admonish you of your own Folly. Can any thing shew your Holiness how unworthily you treat Mankind, more than my being put upon this Difficulty to speak with you? It is a Degree of Folly to delight to fee it in others, and it is the greatest Insolence imaginable to rejoice in the Disgrace of human Nature. It is a criminal Humility in a Person of your Holiness's Understanding, to believe you cannot excel but in the Conversation of Half-wits, Humourists, Coxcombs and Buffoons. If your Holiness has a mind to be diverted like a rational Man, you have a great opportunity for it, in difrobing all the Impertinents you have favour'd, of all their Riches and Trappings at once, and bestowing them on the Humble, the Virtuous, and the Meek. your Holiness is not concern'd for the sake of Virtue and Religion, be pleased to reflect, that for the sake of your own Safety it is not proper to be so very much in jest. When the Pope is thus merry, the People will in time begin to think many things, which they have hitherto beheld with great Veneration, are in themselves Objects of Scorn and Derifion. If they once get a Trick of knowing how to laugh, your Holiness's saying this Sentence in one Night-cap and t'other with the other, the change of your Slippers, bringing you your Staff in the midst of a Prayer, then stripping you of one Vest and clapping on a fecond during Divine Service, will be found out to have nothing in it. Confider, Sir, that at this rate a Head will be reckoned never the wifer for being Bald, and the Ignorant will be apt to fay, that going bare foot does not at all help on in the way to Heaven. The red Cap and the Coul will fall under the same Contempt; and the Vulgar will tell us to our Faces that we shall have no Authority over them, but from the Force of our Arguments, and the Sanctity of our Lives.



Nº 498 Wednesday, October 1.

- Frustra retinacula tendens Fertur equis Auriga, neque audit currus habenas. Virg. Georg. 1. v. 514.

Nor Reins, nor Curbs, nor Cries, the Horses fear, But force along the trembling Charioteer.

To the SPECTATOR-GENERAL of Great-Britain.

From the farther End of the Widow's Coffee-house in Devereux-Court, Monday Evening, twenty eight Minutes and a half past Six.

Dear Dumb,

IN short, to use no farther Preface, if I should tell you that I have feen a Hackney-Coachman, when he has come to fet down his Fare, which has confifted of two or three very fine Ladies, hand them out, and fa-· lute every one of them with an Air of Familiarity, without giving the least offence, you would perhaps think me guilty of a Gasconade. But to clear myself from that Imputation, and to explain this Matter to you, I assure ' you that there are many illustrious Youths within this ' City, who frequently recreate themselves by driving of 'a Hackney-Coach: But those whom, above all others, I would recommend to you, are the young Gentlemen belonging to our Inns of Court. We have, I think, about a Dozen Coachmen, who have Chambers here in the * Temple; and as it is reasonable to believe others will fol-' low their Example, we may perhaps in time (if it shall be thought convenient) be drove to Westminster by our ' own Fraternity, allowing every fifth Person to apply his " Meditations this way, which is but a modest Computa-' tion, as the Humour is now likely to take. It is to be hop'd 'likewise, that there are in the other Nurseries of the Law ' to be found a proportionable number of these hopeful ' Plants, springing up to the everlasting Renown of their ' native Country. Of how long standing this Humour has

been. I know not; the first time I had any particular Reason to take notice of it, was about this time twelvemonth, when being upon Hampstead-Heath with some of these studious young Men, who went thither purely for the fake of Contemplation, nothing would ferve them but I must go through a Course of this Philosophy too; and being ever willing to embellish myself with any commendable Qualification, it was not long ere they persuaded me into the Coach-box; nor indeed much longer, before I underwent the Fate of my Brother ' Phaeton; for having drove about fifty Paces with pretty good Success, thro' my own natural Sagacity, together with the good Instructions of my Tutors, who, to give them their due, were on all hands encouraging and affifting me in this laudable Undertaking; I fay, Sir, ' having drove about fifty Paces with pretty good Success, I must needs be exercising the Lash, which the Horses refented so ill from my Hands, that they gave a Sudden Start, and thereby pitched me directly upon my Head. as I very well remembred about half an Hour afterwards, which not only deprived me of all the Knowledge I had gained for fifty Yards before, but had like to have broke my Neck into the bargain. After fuch a fevere Reprimand, you may imagine I was not very easily prevail'd with to make a second attempt; and indeed, upon mature Deliberation, the whole Science feem'd, at least to me, to be surrounded with so many Difficulties, that notwithstanding the unknown Advantages which might have accrued to me thereby, I gave over all hopes of attaining it; and I believe had never thought of it more, but that my Memory has been lately refreshed by seeing some of these ingenious Gentlemen ply in the open Streets, one of which I saw receive so fuitable a Reward of his Labours, that tho' I know ' you are no Friend to Story telling, yet I must beg leave ' to trouble you with this at large.

ABOUT a Fortnight fince, as I was diverting myfelf with a penyworth of Walnuts at the Temple-Gate, a lively young Fellow in a Fustian Jacket shot by me, beckoned a Coach, and told the Coachman he ' wanted to go as far as Chelsea: They agreed upon the Price, and this young Gentleman mounts the Coach-

Box; the Fellow staring at him, defired to know, if he ' should not drive till they were out of Town? No, no, replied he: He was then going to climb up to him, but " received another Check, and was then ordered to get into the Coach, or behind it, for that he wanted no Instructors; but be fure you Dog you, fays he, don't you bilk me. The Fellow thereupon furrendred his Whip, fcratch'd his Head, and crept into the Coach. Having myself occasion to go into the Strand about the same time, we started both together; but the Street being very full of Coaches, and he not so able a Coachman as perhaps he imagined himfelf, I had foon got a little way before him; often, however, having the Curiofity to cast my eye back upon him, to observe how he behaved himself in this high Station; which he did with great Compofure, till he came to the Pass, which is a military Term the Brothers of the Whip have given to the Strait at St. Clement's Church: when he was arrived near this Place, where are always Coaches in waiting, the Coachmen began to fuck up the Muscles of their Cheeks, and to tip the wink upon each other, as if they had some Roguery in their heads, which I was immediately convinced of; for he no sooner came within reach, but the first of them with his Whip took the exact dimension of his Shoulders, which he very ingeniously call'd Endorsing; and indeed I must say, that every one of them took due. care to endorse him as he came through their hands. He feem'd at first a little uneasy under the Operation, and was going in all hafte to take the Numbers of their * Coaches; but at length by the mediation of the worthy Gentleman in the Coach, his wrath was affuaged, and he prevailed upon to pursue his Journey; tho' indeed I thought they had clapt such a Spoke in his Wheel, as had disabled him from being a Coachman for that day at least: For I am only mistaken, Mr. Spec, if some of these Endorsements were not wrote in so strong a Hand, that they are still legible. Upon my inquiring the Reafon of this unufual Salutation, they told me, that it was a Custom among them, whenever they saw a Brother ' tottering or unstable in his Post, to lend him a hand, in order to fettle him again therein. For my part I thought their Allegations but reasonable, and so march'd off. Befides

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- ' Besides our Coachmen, we abound in divers other forts
- of ingenious robust Youth, who, I hope, will not take ' it ill if I refer giving you an account of their feveral
- Recreations to another Opportunity. In the mean time,
- ' if you would but bestow a little of your wholsom Ad-" vice upon our Coachmen, it might perhaps be a Re-
- prieve to some of their Necks. As I understand you
- ' have feveral Inspectors under you, if you would but
- ' fend one amongst us here in the Temple, I am persuaded
- ' he would not want Employment. But I leave this to
- ' your own Confideration, and am,

S I R, Your very bumble Servant,

Moses Greenbag.

P. S. I have heard our Critics in the Coffee-houses hereabout talk mightily of the Unity of Time and Place:

- According to my Notion of the Matter, I have endea-
- youred at fomething like it in the Beginning of my
- Epistle. I desire to be inform'd a little as to that Particu-
- ' lar. In my next I defign to give you some account of ex-
- cellent Watermen, who are bred to the Law, and far
- outdo the Land Students abovementioned.

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Nº 499 Thursday, October 2.

Nimis uncis Naribus indulges -Perf. Sat. 1. v. 40. -You drive the Jest too far. DRYDEN.

Y Friend WILL HONEYCOMB has told me for above this half Year, that he had a great mind to try his hand at a Spectator, and that he would fain have one of his writing in my Works. This Morning 1 received from him the following Letter which, after having rectified some little orthographical Mistakes, I shall make a Present of to the Public.

Dear SPEC,

WAS, about two Nights ago, in Company, with very agreeable young People of both Sexes, where talking of some of your Papers which are written on conjugal Love, there arose a Dispute among us, whether there were not more bad Husbands in the World than bad Wives. A Gentleman, who was Advocate for the Ladies, took this occasion to tell us the Story of a famous ' Siege in Germany, which I have fince found related in ' my historical Dictionary, after the following manner. When the Emperor Conrade the Third had befieged Guelphus, Duke of Bavaria, in the City of Hensberg, the Women finding that the Town could not poffibly hold out long, petition'd the Emperor that they might depart out of it, with fo much as each of them could carry. The · Emperor knowing they could not convey away many of their Effects, granted them their Petition: When the Women, to his great Surprise, came out of the Place with every one her Husband upon her Back. The Emperor was fo moved at the fight, that he burst into Tears, and after having very much extolled the Women for their conjugal Affection, gave the Men to their Wives, and received the Duke into his Favour.

'THE Ladies did not a little triumph at this Story. asking us at the same time, whether in our Consciences we believed that the Men in any Town of Great-Britain would, upon the same Offer, and at the same Conjuncture, have loaden themselves with their Wives; or rather, whether they would not have been glad of fuch an opportunity to get rid of them? To this my very good Friend Tom Dapperwit, who took upon him to be the · Mouth of our Sex, replied, that they would be very much to blame if they would not do the fame good Office for the Women, confidering that their Strength would be greater, and their Burdens lighter. As we were amufing ourselves with Discourses of this nature in order to pais away the Evening, which now begins to grow tedious, we fell into that laudable and primitive Diversion of · Questions and Commands. I was no sooner vested with the regal Authority, but I injoined all the Ladies, under pain of my Displeasure, to tell the Company ingenuously,

in case they had been in the Siege abovementioned, and had the same Offers made them as the good Women of that Place, what every one of them would have brought off with her, and have thought most worth the saving? There were several merry Answers made to my Question,

which entertain'd us till Bed-time. This filled my Mind with such a huddle of Ideas, that upon my going to

' sleep, I fell into the following Dream.

' I saw a Town of this Island, which shall be nameless, invested on every side, and the Inhabitants of it so straitned as to cry for Quarter. The General refused any other Terms than those granted to the abovemen-' tioned Town of Hensberg, namely that the married Women might come out with what they could bring along with them. Immediately the City-gates flew open, and a Female Procession appeared, Multitudes of the Sex following one another in a Row, and staggering under their respective Burdens. I took my Stand upon an eminence in the Enemies Camp, which was appointed for the general Rendezvous of these Female Carriers, being very defirous to look into their feveral Ladings. The first of them had a huge Sack upon her Shoulders, which she fet down with great Care: Upon the opening of it, when I expected to have feen her Husband shot out of it. I found it was filled with China-Ware. The next appear-' ed in a more decent Figure, carrying a handsom young Fellow upon her Back: I could not forbear commending the young Woman for her conjugal Affection, when, to my great Surprise, I found that she had left the good Man at home, and brought away her Galant. I faw the third, at some distance, with a little withered Face peeping over her Shoulder, whom I could not suspect for any but her Spouse, till upon her setting him down I heard her call him dear Pug, and found him to be her Favourite Monkey. A fourth brought a huge Bale of Cards along with her; and the fifth a Bolonia Lap-Dog; for her Hufband, it feems, being a very burly Man, she thought it would be less trouble for her to bring away ' little Cupid. The next was the Wife of a rich Usurer, ' loaden with a Bag of Gold; she told us that her Spouse ' was very old, and by the course of Nature could not expect to live long; and that to shew her tender regards E 4

for him; she had saved that which the poor Man loved

better than his Life. The next came towards us with her Son upon her Back, who, we were told, was the

greatest Rake in the Place, but so much the Mother's Darling, that she left her Husband behind with a large Family of hopeful Sons and Daughters, for the fake of

this graceless Youth.

'IT would be endless to mention the several Persons, with their feveral Loads that appeared to me in this · strange Vision. All the Place about me was covered with packs of Ribbons, Brocades, Embroidery, and ten ' thousand other Materials sufficient to have furnished a whole Street of Toy-Shops. One of the Women, having an Husband, who was none of the heaviest, was bringing him off upon her Shoulders, at the same time that she carried a great bundle of Flanders-lace under her Arm; but finding herself so over-loaden, that she could ' not fave both of them, she drop'd the good Man, and brought away the Bundle. In short, I found but one ' Husband among this great Mountain of Baggage, who was a lively Cobler, that kick'd and spurr'd all the ' while his Wife was carrying him on, and, as it was faid, ' had fcarce passed a day in his Life without giving her ' the Discipline of the Strap.

' I cannot conclude my Letter, Dear Spec, without telling thee one very odd Whim in this my Dream. I faw, methoughts, a dozen Women employed in bring-

o ing off one Man; I could not guess who it should be, ' till upon his nearer approach I discover'd thy short

' Phiz. The Women all declared that it was for the fake of thy Works, and not thy Person, that they brought

thee off, and that it was on condition that thou should it continue the Spectator. If thou thinkest this Dream will

make a tolerable one, it is at thy Service, from,

Dear SPEC, Thine, Sleeping and waking,

WILL HONEYCOMB.

THE Ladies will fee, by this Letter, what I have often told them, that WILL is one of those old-fashioned Men of Wit and Pleasure of the Town, that shews his Parts by Rallery on Marriage, and one who has often tried his Fortune that way without Success. I cannot however dismiss his Letter, without observing, that the true Story on which it is built does Honour to the Sex, and that in order to abuse them, the Writer is obliged to have recourse to Dream and Fiction.

CONCRETE DESCRIPTION OF THE PROPERTY OF THE PR

Nº 500 Friday, October 3.

-Huc natas adjice septem, Et totidem juvenes; & mox generosque nurusque: Quærite nunc, habeat quam nostra superbia causam. Ovid. Met. 1. 6. v. 182

Seven are my Daughters, of a Form Divine, With seven fair Sons, an indefective Line. Go, Fools, consider this, and ask the Cause, From which my Pride its strong Presumption draws.

CROXAL.

SIR, 7 O U who are fo well acquainted with the Story of Socrates, must have read how, upon his making a Discourse concerning Love, he pressed his Point with fo much Success, that all the Bachelors in his Audience took a Resolution to marry by the first Opportunity, and that all the married Men immediately took ' Horse and galloped home to their Wives. I am apt to ' think your Discourses, in which you have drawn so ma-'ny agreeable Pictures of Marriage, have had a very good ' Effect this way in England. We are obliged to you, at · least for having taken off that senseless Ridicule, which ' for many Years the Witlings of the Town have turned ' upon their Fathers and Mothers. For my own part, I was born in Wedlock, and I don't care who knows it: ' For which reason, among many others, I should look upon myself as a most insusterable Coxcomb, did I endeavour to maintain that Cuckoldom was inseparable from Marriage, or to make use of Husband and Wife ' as Terms of Reproach. Nay, Sir, I will go one Step further, and declare to you before the whole World, f that that I am a married Man, and at the same time I have so much Assurance as not to be asham'd of what

I have done. ' AMONG the feveral Pleasures that accompany this flate of Life, and which you have described in your former Papers, there are two you have not taken notice of, ' and which are feldom cast into the Account, by those ' who write on this Subject. You must have observed, in ' your Speculations on human Nature, that nothing is ' more gratifying to the Mind of Man than Power or Dominion; and this I think myfelf amply possessed of, as I am the Father of a Family. I am perpetually taken up in giving out Orders, in prescribing Duties, in hearing Parties, in administring Justice, and in distributing ' Rewards and Punishments. To speak in the Language of the Centurion, I fay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my Servant, Do This, and he doth it. In short, Sir, I look upon my Family as a Patriarchal Sovereignty, in which I am myself both King and Priest. All great Governments are nothing else but Clusters of these little private Royalties, and therefore I consider the Masters of Families as small Deputy-Governors presiding over the several · little Parcels and Divisions of their Fellow-Subjects. As I take great Pleasure in the Administration of my Government in particular, so I look upon myself not only as a more useful, but as a much greater and happier Man than any Bachelor in England, of my Rank and Condition.

'THERE is another accidental Advantage in Marriage,
which has likewise fallen to my Share, I mean the having a multitude of Children. These I cannot but regard as very great Blessings. When I see my little Troop
beforeme, I rejoice in the Additions which I have made

to my Species, to my Country and to my Religion, inhaving produced fuch a Number of reasonable Creatures, Citizens, and Christians. I am pleased to see

myself thus perpetuated; and as there is no Production comparable to that of a human Creature, I am more

proud of having been the occasion of ten such glorious. Productions, than if I had built a hundred Pyramids at

my own Expence, or published as many Volumes of the

finest.

finest Wit and Learning. In what a beautiful Light has the Holy Scripture represented Abdon, one of the Judges of Ifrael, who had forty Sons and thirty Gandsons, that rode on threefcore and ten Afs-Colts, according to the Magnificence of the Eastern Countries? How must the ' Heart of the old Man rejoice, when he faw fuch a beautiful Procession of his own Descendents, such a nume-' rous Cavalcade of his own raising? For my own part, ' I can fit in my Parlour with great Content, when I take a review of half a dozen of my little Boys mounting. upon Hobby Horses, and of as many little Girls tutoring their Babies, each of them endeavouring to ex-' cel the rest, and to do something that may gain my Favour and Approbation. I cannot question but he who has bleffed me with fo many Children, will affift my * Endeavours in providing for them. There is one thing I am able to give each of them, which is a virtuous Education. I think it is Sir Francis Bacon's Observation, that in a numerous Family of Children, the eldest is often ' spoiled by the Prospect of an Estate, and the youngest by being the Darling of the Parent; but that some one or other in the middle, who has not perhaps been regarded, has made his way in the World, and over-topped the rest. It is my Business to implant in every one of my · Children the same Seeds of Industry, and the same honest Principles. By this means I think I have a fair · Chance, that one or other of them may grow confiderable in some or other way of Life, whether it be in the · Army, or in the Fleet, in Trade, or any of the three · learned Professions; for you must know, Sir, that from Iong Experience and Observation, I am persuaded of what feems a Paradox to most of those with whom I converse, namely, That a Man who has many Children, and gives them a good Education, is more likely to ' raise a Family, than he who has but one, notwithstanding he leaves him his whole Estate. For this reason I cannot forbear amusing myself with finding out a General, an Admiral, or an Alderman of London, a Divine, a · Physician, or a Lawyer among my little People who are now perhaps in Petticoats; and when I fee the motherly Airs of my little Daughters when they are playing with their Puppets, I cannot but flatter myfelf s that. that their Husbands and Children will be happy in the

· Possession of fuch Wives and Mothers.

' IF you are a Father, you will not perhaps think this

Letter Impertinent: but if you are a fingle Man, you

will not know the Meaning of it, and probably throw it into the Fire: Whatever you determine of it, you

may affure yourfelf that it comes from one who is

O Your most humble Servant,

and Well-wisher,

Philogamus.

L'ALLE CONTRACTOR DE L'ALLE CONTRACTOR L'ALLE CO

No 501 Saturday, October 4.

Durum: sed levius sit patientia

Quicquid corrigere est nefas. Hor. Od. 24. l. 1. v. 19.

'Tis hard: but when we needs must bear, Enduring Patience makes the Burden light.

CREECH.

A S fome of the finest Compositions among the Ancients are in Allegory, I have endeavoured, in several of my Papers, to revive that way of Writing, and hope I have not been altogether unsuccessful in it; for I find there is always a great demand for those particular Papers, and cannot but observe that several Authors have endeavoured of late to excel in Works of this Nature. Among these, I do not know any one who has succeeded better than a very ingenious Gentleman, to whom I am obliged for the following Piece, and who was the Author of the Vision in the CCCCLXth Paper.

O W are we tortured with the Absence of what we covet to possess, when it appears to be lost to us! What Excursions does the Soul make in Imagination after it! And how does it turn into itself again, more foolishly fond and dejected, at the Disappointment! Our Grief, instead of having Recourse to Reason, which might restrain it, searches to find a further Nourishment. It calls upon Memory to relate the several Passages and Circumstances

of Satisfactions which we formerly enjoyed; the Pleasures we purchased by those Riches that are taken from us; or the Power and Splendor of our departed Honours; or the Voice, the Words, the Looks, the Temper, and Affections of our Friends that are deceased. It needs must happen from hence that the Passion should often swell to such a size as to burst the Heart which contains it, if Time did not make these Circumstances less strong and lively, so that Reason should become a more equal Match for the Passion, or if another Desire which becomes more present did not overpower them with a livelier Representation. These are Thoughts which I had, when I fell into a kind of Vision upon this Subject, and may therefore stand for

a proper Introduction to a Relation of it.

I found myself upon a naked Shore, with Company whose afflicted Countenances witnessed their Conditions. Before us flowed a Water deep, filent, and called the River of Tears, which issuing from two Fountains on an upper Ground, encompassed an Island that lay before us. The Boat which plied in it was old and shattered, having been fometimes overfet by the Impatience and Hafte of fingle Passengers to arrive at the other Side. This immediately was brought to us by Misfortune who steers it, and we were all preparing to take our places, when there appeared a Woman of a mild and composed Behaviour. who began to deter us from it, by representing the Dangers which would attend our Voyage. Hereupon fome who knew her for Patience, and some of those too who 'till then cry'd the loudest, were persuaded by her, and returned back. The rest of us went in, and she (whose Good-nature would not suffer her to forfake Persons in Trouble) defired leave to accompany us, that she might at least administer some small Comfort or Advice while we failed. We were no fooner embarked but the Boat was push'd off, the Sheet was spread; and being filled with Sighs, which are the Winds of that Country, we made a passage to the farther Bank, through several Difficulties of which the most of us feemed utterly regardless.

WHEN we landed, we perceived the Island to be strangely overcast with Fogs, which no brightness could pierce, so that a kind of gloomy Horror sat always brooding over it. This had something in it very shocking to easy Tempers, insomuch that some others, whom Patience had by this time gained over, left us here, and privily conveyed themselves round the Verge of the Island to find a Ford by which she told them they might escape.

FOR my part, I still went along with those who were for piercing into the Center of the Place; and joining ourselves to others whom we found upon the same Journey, we marched folemnly as at a Funeral through bordering Hedges of Rosemary, and through a Grove of Yew-Trees, which love to overshadow Tombs and slourish in church-yards. Here we heard on every side the Wailings and Complaints of feveral of the Inhabitants. who had cast themselves disconsolately at the Feet of Trees; and as we chanced to approach any of these, we might perceive them wringing their Hands, beating their Breafts, tearing their Hair, or after some other manner visibly agitated with Vexation. Our Sorrows were heightened by the Influence of what we heard and faw, and one of our Number was wrought up to fuch a Pitch of Wildness, as to talk of hanging himself upon a Bough which that temptingly across the Path we travelled in; but he was restrained from it by the kind Endeavours of our above-mentioned Companion.

WE had now gotten into the most dusky filent part of the Island, and by the redoubled Sounds of Sighs, which made a doleful whiftling in the Branches, the thickness of Air which occasioned faintish Respiration, and the violent Throbbings of Heart which more and more affected us, we found that we approached the Grotto of Grief. It was a wide, hollow, and melancholy Cave, funk deep in a Dale, and watered by Rivulets that had a Colour between Red and Black. These crept flow and half congealed amongst its Windings, and mixed their heavy Murmurs with the Echo of Grones that rolled through all the Passages. In the most retired part of it sat the doleful Being herself; the Path to her was strowed with Goads, Stings and Thorns; and her Throne on which the fat was broken into a Rock, with ragged Pieces pointing upwards for her to lean upon. A heavy Mift hung above her; her Head oppressed with it reclined upon her Arm: Thus did she reign over her difconsolate Subjects, full of herself to stupidity, in eternal Pensiveness, and the profoundest Silence. On one side of

Country

her stood Dejection just dropping into a Swoon, and Paleness wasting to a Skeleton, on the other side were Care inwardly tormented with Imaginations, and Anguish suffering outward Troubles to suck the Blood from her Heart in the shape of Vultures. The whole Vault had a genuine Dismalness in it, which a few scattered Lamps, whose bluish Flames arose and sunk in their Urns, discovered to our Eyes with Increase. Some of us fell down, overcome and spent with what they suffered in the way, and were given over to those Tormentors that stood on either hand of the Presence; others, galled and mortissed with Pain, recover'd the Entrance, where Patience, whom

we had left behind, was still waiting to receive us.

WITH her (whose Company was now become more grateful to us by the want we had found of her) we winded round the Grotto, and ascended at the back of it, out of the mournful Dale in whose Bottom it lay. On this Eminence we halted, by her Advice, to pant for Breath; and lifting our Eyes, which 'till then were fixed downwards, felt a fullen fort of Satisfaction, in observing through the Shades what Numbers had entered the Island. This Satisfaction, which appears to have Ill-nature in it, was excusable, because it happened at a time when we were too much taken up with our own Concern, to have respect to that of others; and therefore we did not confider them as fuffering, but ourselves as not suffering in the most forlorn Estate. It had also the Ground-work of Humanity and Compassion in it, tho' the Mind was then too dark and too deeply engaged to perceive it; but as we proceeded onwards, it began to discover itfelf, and from observing that others were unhappy, we came to question one another, when it was that we met, and what were the fad Occasions that brought us together. Then we heard our Stories, we compared them. we mutually gave and received Pity, and fo by degrees became tolerable Company.

A confiderable part of the troublesom Road was thus deceived, at length the Openings among the Trees grew larger, the Air seemed thinner, it lay with less Oppression upon us, and we could now and then discern I racks in it of a lighter Grayness, like the Breakings of Day, short in Duration, much enlivening, and called in that

Country Gleams of Amusement. Within a short while these Gleams began to appear more frequent, and then brighter and of a longer Continuance; the Sighs that hitherto silled the Air with so much Dolefulness, altered to the Sound of common Breezes, and in general the Hor-

rors of the Island were abated.

WHEN we had arrived at last at the Ford by which we were to pass out, we met with those sashionable Mourners, who had been ferried over along with us, and who being unwilling to go as far as we, had coasted by the Shore to find the Place, where they waited our coming; that by shewing themselves to the World only at the time when we did, they might seem also to have been among the Troubles of the Grotto. Here the Waters that rolled on the other side so deep and silent, were much dried up, and it was an easier matter for us to wade over.

THE River being crossed, we were received upon the further Bank by our Friends and Acquaintance, whom Comfort had brought out to congratulate our Appearance in the World again. Some of these blamed us for staying so long away from them, others advised us against all Temptations of going back again; every one was cautious not to renew our Trouble, by asking any Particulars of the Journey; and all concluded, that in a case of so much Melancholy and Affliction, we could not have made choice of a fitter Companion than Patience. Here Patience, appearing serene at her Praises, delivered us over to Comfort. Comfort smiled at his receiving the Charge; immediately the Sky purpled on that side to which he turned, and double Day at once broke in upon me.



CONTINUENCE COMPANY TO THE COMPANY T

Nº 502

Monday, October 6.

Melius, pejus, prosit, obsit, nil vident nisi quod lubent. Ter. Heaut. Act. 4. Sc. 1.

Better or worse, profitable or disadvantageous, they see nothing but what they list.

7 HEN Men read, they taste the Matter with which they are entertained, according as their own respective Studies and Inclinatians have prepared them, and make their Reflexions accordingly. Some perufing Roman Writers, would find in them, whatever the Subject of the Discourses were, parts which implied the Grandeur of that People in their Welfare or their Politics. As for my part, who am a mere SPECTATOR, I drew this Morning Conclusions of their Eminence in what I think great, to wit, in having worthy Sentiments, from the reading a Comedy of Terence. The Play was the Self-Tormentor. It is from the Beginning to the End a perfect Picture of human Life, but I did not observe in the whole one Passage that could raise a Laugh. How well disposed must that People be, who could be entertained with Satisfaction by so sober and polite Mirth? In the first Scene of the Comedy, when one of the old Men accuses the other of Impertinence for interposing in his Affairs, he answers, I am a Man and cannot help feeling any Sorrow that can arrive at Man. It is faid, this Sentence was received with an universal Applause. There cannot be a greater Argument of the general good Understanding of a People, than a sudden Consent to give their Approbation of a Sentiment which has no Emotion in it. If it were spoken with never so great Skill in the Actor, the manner of uttering that Sentence could have nothing in it which could ftrike any but People of the greatest Humanity, nay People elegant and skilful in Observations upon it. It is possible he might have laid his Hand on his Breast, and with a winning Infinuation in his Countenance, expressed to his Neighbour that he

was a Man who made his case his own; yet I'll engage a Player in Covent-Garden might hit fuch an Attitude a thousand times before he would have been regarded. I have heard that a Minister of State in the Reign of Queen Elizabeth had all manner of Books and Ballads brought to him, of what kind foever, and took great notice how much they took with the People; upon which he would, and certainly might, very well judge of their present Dispositions, and the most proper way of applying them according to his own purposes. What passes on the Stage, and the Reception it meets with from the Audience, is a very useful Instruction of this kind. According to what you may observe there on our Stage, you see them often moved so directly against all common Sense and Humanity, that you would be apt to pronounce us a Nation of Savages. It cannot be called a Mistake of what is pleasant, but the very contrary to it is what most assuredly takes with them. The other Night an old Woman carried off with a Pain in her Side, with all the Distortions and Anguish of Countenance which is natural to one in that Condition, was laughed and clapped off the Stage. Terence's Comedy, which I am speaking of, is indeed written as if he hoped to please none but fuch as had as good a Taste as himself. I could not but reflect upon the natural Description of the innocent young Woman made by the Servant to his Master. When I came to the House, faid he, an old Woman opened the Door, and I followed her in, because I could by entring upon them unawares better observe what was your Mistress's ordinary manner of spending her Time, the only way of judging any one's Inclinations and Genius. I found her at her Needle in a fort of second Mourning, which she wore for an Aunt she had lately loft. She had nothing on but what shewed she dressed only for herself. Her Hair hung negligently about her Shoulders. She had none of the Arts with which others use to set themselves off, but had that negligence of Person which is remarkable in those who are careful of their Minds - Then she had a Maid who was at work near her, that was a Slattern, because her Mistress was careless; which I take to be another Argument of your Security in her; for the Go betweens of Women of Intrigue are rewarded too well

Nature and good Sense.

THE intolerable Folly and Confidence of Players putting in Words of their own, does in a great measure feed the absurd Taste of the Audience. But however that is, it is ordinary for a Cluster of Coxcombs to take up the House to themselves, and equally insult both the Actors and the Company. These Savages, who want all manner of Regard and Deference to the rest of Mankind, come only to shew themselves to us, without any other purpose than to let us know they despise us.

THE gross of an Audience is composed of two sorts of People, those who know no Pleasure but of the Body, and those who improve or command corporeal Pleasures by the addition of fine Sentiments of the Mind. At present the intelligent part of the Company are wholly subdued, by the Insurrections of those who know no Satisfactions but what they have in common with all other

Animals.

THIS is the reason that when a Scene tending to Procreation is acted, you see the whole Pit in such a Chuckle, and old Letchers, with Mouths open. stare at the loose Gesticulations on the Stage with shameful Earnestness; when the justest Pictures of human Life in its calm Dignity, and the properest Sentiments for the Conduct of it, pass by like mere Narration, as conducing only to somewhat much better which is to come after. I have seen the whole House at some times in so proper a Disposition, that indeed I have trembled for the Boxes, and seared the Entertainment would end in the Representation of the Rape of the Sabines.

I would not be understood in this Talk to argue, that nothing is tolerable on the Stage but what has an immediate Tendency to the Promotion of Virtue. On the contrary, I can allow, provided there is nothing against the Interests of Virtue, and is not offensive to Good-manners, that things of an indifferent nature may be represented.

For this Reason I have no Exception to the well-drawn Rusticities in the Country-Wake; and there is something fo miraculously pleasant in Dogget's acting the aukward Triumph and comic Sorrow of Hob in different Circumstances, that I shall not be able to stay away whenever it is acted. All that vexes me is, that the Galantry of taking the Cudgels for Gloucestersbire, with the Pride of Heart in tucking himfelf up, and taking Aim at his Adverfary, as well as the other's Protestation in the Humanity of low Romance, that he could not promise the Squire to break Hob's Head, but he would, if he could, do it in Love; then flourish and begin: I fay, what vexes me is, that such excellent Touches as these, as well as the Squire's being out of all patience at Hob's Success, and venturing himself into the Croud, are Circumstances hardly taken notice of, and the height of the Jest is only in the very point that Heads are broken. I am confident, was there a Scene written, wherein Pinkethman should break his Leg by wreftling with Bullock, and Dicky come in to fet it, without one word faid but what should be according to the exact Rules of Surgery in making the Extension, and binding up the Leg, the whole House should be in a Roar of Applause at the dissembled Anguish of the Patient, the help given by him who threw him down, and the handy Address and arch Looks of the Surgeon. To enumerate the entrance of Ghosts, the embattling of Armies, the noise of Heroes in Love, with a thousand other Enormities, would be to transgress the bounds of this Paper, for which reason it is possible they may have hereafter distinct Discourses; not forgetting any of the Audience who shall set up for Actors, and interrupt the Play on the Stage: and Players who shall prefer the Applause of Fools to that of the reasonable part of the Company.



STREET OF THE PROPERTY OF THE PARTY OF THE P

Nº 503 Tuefday, October 7.

Deleo omnes debinc ex animo Mulieres.

Ter. Eun. Act. 2. Sc. 3.

From henceforward I blot out of my Thoughts all Memory of Womankind.

Mr. SPECTATOR,

OU have often mentioned with great Vehemence and Indignation the Missehaviour of People at Church; but I am at present to talk to you on that Subject, and complain to you of one, whom at the same time I know not what to accuse of, except it be looking too well there, and diverting the Eyes of the Congregation to that one Object. However I have this to say, that she might have staid at her own Parish, and not come to perplex those who are otherwise intent upon their Duty.

tent upon their Duty. ' LAST Sunday was Seven night I went into a Church onot far from London-Bridge; but I wish I had been contented to go to my own Parish, I am sure it had been better for me: I fay, I went to Church thither, and got ' into a Pew very near the Pulpit. I had hardly been accommodated with a Seat, before there entered into the ' Isle a young Lady in the very Bloom of Youth and Beauty, and dressed in the most elegant manner imaginable. Her Form was such, that it engag'd the Eyes of the whole Congregation in an Instant, and mine among the ' rest. Tho' we were all thus fixed upon her, she was not ' in the least out of Countenance, or under the least disorder, tho' unattended by any one, and not feeming to know ' particularly where to place herfelf. However, she had · not in the least a confident Aspect, but moved on with the most graceful Modesty, every one making way till ' she came to a Seat just over-against that in which I was ' placed. The Deputy of the Ward fat in that Pew, and ' she stood opposite to him, and at a Glance into the Seat, ' tho' she did not appear the least acquainted with the Gen-

tleman, was let in, with a Confusion that spoke much Admiration

Nº 503

' miration at the Novelty of the Thing. The Service immediately began, and she compos'd herself for it with an Air of so much Goodness and Sweetness, that the Confession which she uttered so as to be heard where I fat, appear'd an Act of Humiliation more than fhe had occasion for. The Truth is, her Beauty had fomething fo innocent, and yet fo fublime, that we all gazed upon her like a Phantom. None of the Pictures which we behold of the best Italian Painters, have any ' thing like the Spirit which appeared in her Countenance, at the different Sentiments expressed in the several Parts of Divine Service: That Gratitude and Joy at a Thankfgiving, that Lowliness and Sorrow at the Prayers for the Sick and Distressed, that Triumph at the Passages which ' gave Instances of the divine Mercy, which appeared re-' spectively in her Aspect, will be in my Memory to my ' last hour. I protest to you, Sir, she suspended the De-' votion of every one around her; and the Ease she did ' every thing with, foon dispersed the churlish Dislike and · Hesitation in approving what is excellent, too frequent among us, to a general Attention and Entertainment in observing her Behaviour. All the while that we were gazing at her, she took notice of no Object about her, but had an Art of seeming aukwardly attentive, what-' ever else her Eyes were accidentally thrown upon. One ' thing indeed was particular, she stood the whole Service, and never kneeled or fat: I do not question but that ' was to shew herfelf with the greater advantage, and fet ' forth to better Grace her Hands and Arms, lifted up with the most ardent Devotion, and her Bosom, the fairest that ever was feen, bare to Observation; while she, you " must think, knew nothing of the Concern she gave others, any other than as an Example of Devotion, that ' threw herfelf out, without regard to Dress or Garment, all Contrition, and loose of all Worldly Regards, in Ec-' stafy of Devotion. Well, now the Organ was to play a · Voluntary, and she was so skilful in Music, and so touched with it that she kept time not only with some · Motion of her Head, but also with a different Air in her Countenance. When the Music was strong and · bold, she look'd exalted, but serious; when lively and airy, she was smiling and gracious; when the Notes

X

were more foft and languishing, she was kind and full of Pity. When she had now made it visible to the whole * Congregation, by her Motion and Ear, that she could dance, and she wanted now only to inform us that she ' could fing too, when the Pfalm was given out, her Voice was distinguished above all the rest, or rather People did onot exert their own in order to hear her. Never was any heard so sweet and so strong. The Organist observed it, and he thought fit to play to her only, and she swel-· led every Note, when she found she had thrown us all out, and had the last Verse to herself in such a manner as the whole Congregation was intent upon her, in the · fame manner as we fee in the Cathedrals they are on the · Person who sings alone the Anthem. Well, it came at · last to the Sermon, and our young Lady would not lose her Part in that neither; for she fixed her Eye upon the · Preacher, and as he faid any thing she approved, with one of Charles Mather's fine Tables she set down the · Sentence, at once shewing her fine Hand, the Gold-Pen, · her Readiness in writing and her Judgment in choosing what to write. To fum up what I intend by this long and particular Account, I mean to appeal to you, whether it is reasonable that such a Creature as this shall come from a janty Part of the Town, and give herfelf such violent Airs, to the disturbance of an innocent and inoffensive Congregation, with her Sublimities. The Fact, · I affure you, was as I have related; but I had like to have forgot another very confiderable Particular. foon as Church was done the immediately stepp'd out of her Pew, and fell into the finest pitty-pat Air, for-· footh, wonderfully out of Countenance, toffing her ' Head up and down, as she swam along the Body of the Church. I, with several others of the Inhabitants, fol-· low'd her out, and faw her hold up her Fan to an Hack-' ney Coach at a distance, who immediately came up to her, and she whipp'd into it with great Nimbleness, pull'd the Door with a bowing Mien, as if she had been used to a better Glass. She said aloud, You know where ' to go, and drove off. By this time the best of the Conegregation was at the Church-door, and I could hear fome fay, A very fine Lady; others, I'll warrant ye, " she's no better than she should be: and one very wife old

Lady faid, She ought to have been taken up. Mr. SPEC-TATOR, I think this Matter lies wholly before you:

for the Offence does not come under any Law, tho' it is apparent this Creature came among us only to give herfelf Airs, and enjoy her full Swing in being admir'd: I defire you would print this, that she may be confin'd to her own Parish; for I can assure you there is no attending any thing elfe in a Place where she is a Novelty. She has been talked of among us ever fince under the Name of the Phantom: But I would advise her to come ono more; for there is so strong a Party made by the · Women against her, that she must expect they will not be excell'd a fecond time in fo outrageous a manner, without doing her fome Infult. Young Women, who affume after this rate, and affect exposing themselves to view in Congregations at t'other end of the Town, are not fo mischievous, because they are rivall'd by more of the fame Ambition, who will not let the rest of the · Company be particular: But in the Name of the whole · Congregation where I was, I defire you to keep these agreeable Disturbances out of the City, where Sobriety of Manners is still preserv'd, and all glaring and ostentatious Behaviour, even in things laudable, discounteananced. I wish you may never see the Phantom, and am,

SIR,

T

Your most humble Servant, Ralph Wonder,

CONTRACTOR SKEETS SECTIONS

Nº 504 Wednesday, October 8.

Lepus tute es, & pulpamentum quæris.

Ter. Eun. Act. 3. Sc. 1.

You are a Hare yourself, and want Dainties, for sooth.

T is a great Convenience to those who want Wit to furnish out a Conversation, that there is something or other in all Companies where it is wanted, substituted in its stead,

Read, which, according to their Taste, does the Bufiness as well Of this nature is the agreeable Pastime in Country-Halls of Cross-purp fes, Questions and Commands. and the like. A little superior to these are those who can play at Crambo, or cap Verses. Then above them are fuch as can make Verses, that is, Rhyme; and among those who have the Latin Tongue, fuch as use to make what they call Golden Verses. Commend me also to those who have not Brains enough for any of these Exercifes, and yet do not give up their Pretensions to Mirth. Thefe can flap you on the Back unawares, laugh loud, afk you how you do with a Twang on your Shoulders, fay you are dull to-day, and laugh a Voluntary to put you in humour; not to mention the laborious Way among the minor Poets, of making things come into fuch and fuch a Shape, as that of an Egg, an Hand, an Ax, or any thing that no body had ever thought on before for that purpose, or which would have cost a great deal of pains to accomplish it if they did. But all these Methods, tho' they are mechanical, and may be arriv'd at with the fmallest Capacity, do not serve an honest Gentleman who wants Wit for his ordinary Occasions; therefore it is absolutely necessary that the Poor in Imagination should have fomething which may be ferviceable to them at all hours upon all common Occurrences. That which we call Punning is therefore greatly affected by Men of small Intellects. These Men need not be concerned with you for the whole Sentence; but if they can fay a quaint thing, or bring in a Word which founds like any one Word you have spoken to them, they can turn the Discourse, or distract you so that you cannot go on, and by consequence if they cannot be as witty as you are, they can hinder your being any wittier than they are. Thus if you talk of a Candle, he can deal with you; and if you ask to help you to some Bread, a Punster should think himself very ill-bred if he did not; and if he is not as well-bred as yourself, he hopes for Grains of Allowance. If you do not understand that last Fancy, you must recollect that Bread is made of Grain; and fo they go on for ever, without possibility of being exhausted.

THERE are another kind of People of small Faculties, who supply want of Wit with want of Breeding: Vol. VII. and because Women are both by Nature and Education more offended at any thing which is immodest, than we Men are, these are ever harping upon things they ought not to allude to, and deal mightily in double Meanings. Every one's own Observation will suggest Instances enough of this kind, without my mentioning any; for your double Meaners are dispersed up and down thro' all Parts of Town or City where there are any to offend, in order to set off themselves. These Men are mighty loud Laughers, and held very pretty Gentlemen with the sillier and unbred Part of Womankind. But above all already mentioned, or any who ever were, or even can be in the World, the happiest and surest to be pleasant, are a fort of People whom we have not indeed lately heard much of, and those are your Biters.

A Biter is one who tells you a thing you have no reafon to disbelieve in itself, and perhaps has given you, before he bit you, no reason to disbelieve it for his saying it; and if you give him Credit, laughs in your Face, and triumphs that he has deceived you. In a word, a Biter is one who thinks you a Fool, because you do not think him a Knave. This Description of him one may insist upon to be a just one; for what else but a Degree of Knavery is it, to depend upon Deceit for what you gain of another, be it in point of Wit, or Interest, or any thing else?

THIS way of Wit is called Biting, by a Metaphor taken from Beafts of Prey, which devour harmless and unarmed Animals, and look upon them as their Food wherever they meet them. The Sharpers about Town very ingeniously understood themselves to be to the undefigning Part of Mankind what Foxes are to Lambs, and therefore used the Word Biting to express any Exploit wherein they had over reach'd any innocent and inadvertent Man of his Purse. These Rascals of late Years have been the Galants of the Town, and carried it with a fashionable haughty Air, to the discouragement of Modefty and all honest Arts. Shallow Fops, who are governed by the Eye, and admire every thing that firuts in vogue, took up from the Sharpers the Phrase of Biting, and used it upon all occasions, either to disown any nonfenfical Stuff they should talk themselves, or evade the force of what was reasonably said by others. Thus.

Thus, when one of these cunning Creatures was enter'd into a debate with you, whether it was practicable in the present State of Affairs to accomplish such a Proposition. and you thought he had let fall what destroy'd ais Side of the Question, as soon as you look'd with an Earnestness ready to lay hold of it, he immediately cry'd, Bite, and you were immediately to acknowledge all that Part was in jest. They carry this to all the Extravagance imaginable, and if one of these Witlings knows any Particulars which may give Authority to what he fays, he is still the more ingenious if he impofes upon your Credulity. I remember a remarkable Instance of this Kind. There came up a shrewd young Fellow to a plain young Man, his Countryman, and taking him afide with a grave concern'd Countenance, goes on at this rate: I fee you here. and have you heard nothing out of Yorkshire! - You look fo furpris'd you could not have heard of it - and yet the Particulars are fuch, that it cannot be falle: I am forry I am got into it so far that I now must tell you; but I know not but it may be for your Service to know - on Tuesday last, just after Dinner - you know his manner is to smoke, opening his Box, your Father fell down dead of an Apoplexy. The Youth shew'd the filial Sorrow which he ought - Upon which the witty Man cried, Bite, there was nothing in all this -

TO put an end to this filly, pernicious, frivolous Way at once, I will give the Reader one late Instance of a Bite, which no Biter for the future will ever be able to equal, tho' I heartily wish him the same occasion. It is a Superstition with some Surgeons who beg the Bodies of condemn'd Malefactors, to go to the Goal, and bargain for the Carcase with the Criminal himself. A good honest Fellow did fo last Sessions, and was admitted to the condemned Men on the Morning wherein they died. Surgeon communicated his Business, and fell into difcourse with a little Fellow, who refused twelve Shillings, and infifted upon fifteen for his Body. The Fellow, who kill'd the Officer of Newgate, very forwardly, and like a Man who was willing to deal, told him, Look you, Mr. Surgeon, that little dry Fellow, who has been half-flarved all his Life, and is now half dead with Fear, cannot anfwer your purpose. I have ever lived highly and freely,

my Veins are full, I have not pin'd in Imprisonment; you see my Crest swells to your Knise, and after Jack-Catch has done, upon my Honour you'll find me as sound as e'er a Bullock in any of the Markets. Come, for twenty Shillings I am your Man—Says the Surgeon, Done, there's a Guinea—This witty Rogue took the Money, and as soon as he had it in his Fist, cries Bite, I am to be hang'd in Chains.



Nº 505 Thursday, October 9.

Non habeo denique nauci Marsum Augurem,
Non vicanos Aruspices, non de circo Astrologos,
Non Istacos Conjectores, non Interpretes somnium:
Non enim sunt ii, aut scientia, aut arte Divini,
Sed superstitiosi vates, impudentesque harioli,
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sui questus causa sistas suscitant sententias,
Qui sibi semitam non sapiunt, alteri monstrant viam,
Quibus divitias pollicentur, ab iis drachmam petunt:
De divitiis deducant drachmam, reddant cætera.

Ennius.

Augurs, and Soothsayers, Astrologers,
Diviners, and Interpreters of Dreams,
I ne'er consult, and heartily despise:
Vain their Pretence to more than human Skill:
For gain imaginary Schemes they draw;
Wand'rers themselves, they guide another's Steps;
And for poor Sixpence promise countless Wealth:
Let them, if they expect to be believed,
Peduct the Sixpence, and bestow the rest.

HOSE who have maintain'd that Men would be more miserable than Beasts, were their Hopes confin'd to this Life only, among other Considerations take notice that the latter are only afflicted with the Anguish of the present Evil, whereas the former are very often pained by the Resexion on what is passed, and the Fear

Fear of what is to come. This Fear of any future Difficulties or Misfortunes is so natural to the Mind, that were a Man's Sorrows and Disquietudes summ'd up at the End of his Life, it would generally be found that he had suffered more from the Apprehension of such Evils as never happen'd to him, than from those Evils which had really befallen him. To this we may add, that among those Evils which befal us, there are many that have been more painful to us in the Prospect, than by

their actual Pressure.

THIS natural Impatience to look into Futurity, and to know what Accidents may happen to us hereafter, has given birth to many ridiculous Arts and Inventions. Some found the Prescience on the Lines of a Man's Hand, others on the Features of his Face; some on the Signatures which Nature has impressed on his Body, and others on his own Hand-writing: Some read Mens Fortunes in the Stars, as others have fearched after them in the Entrails of Beafts, or the Flights of Birds. Men of the best Sense have been touched more or less with these groundless Horrors and Presages of Futurity, upon furveying the most indifferent Works of Nature. Can any thing be more furprising than to consider Cicero, who made the greatest Figure at the Bar, and in the Senate of the Roman Commonwealth, and, at the same time, outshined all the Philosophers of Antiquity in his Library and in his Retirements, as bufying himself in the College of Augurs, and observing with a religious Attention, after what manner the Chickens peck'd the feveral Grains of Corn which were thrown to them?

NOTWITHSTANDING these Follies are pretty well worn out of the Minds of the Wise and Learned in the present Age, Multitudes of weak and ignorant Persons are still Slaves to them. There are numberless Arts of Prediction among the Vulgar, which are too trisling to enumerate; and infinite Observations of Days, Numbers, Voices, and Figures, which are regarded by them as Portents and Prodigies. In short, every thing prophesies to the superstitious Man; there is scarce a Straw or a rusty Piece of Iron that lies in his way by accident.

IT is not to be conceiv'd how many Wizards, Gipfies, and Cunning-Men are difperfed thro' all the Countries

and Market-Towns of Great-Britain, not to mention the Fortune-tellers and Aftrologers, who live very comfortably upon the Curiofity of several well-dispos'd Persons

in the Cities of London and Westminster.

AMONG the many pretended Arts of Divination, there is none which fo univerfally amuses as that by Dreams. I have indeed observ'd in a late Speculation, that there have been fometimes, upon very extraordinary occasions, supernatural Revelations made to certain Perfons by this means; but as it is the chief Business of this Paper to root out popular Errors I must endeavour to expose the Folly and Superstition of those Persons, who, in the common and ordinary course of Life, lay any stress upon things of so uncertain, shadowy, and chimerical a nature. This I cannot do more effectually than by the following Letter, which is dated from a Quarter of the Town that has always been the Habitation of some prophetic I bilimath; it having been usual time out of mind for all fuch People as have lost their Wits, to refort to that Place either for their Cure or for their In-Aruction.

Morefields, October 4, 1712. Mr. SPECTATOR, HAVING long consider'd whether there be any 1 Trade wanting in this great City, after having furvey'd very attentively all kinds of Ranks and Professions. I do not find in any Quarter of the Town an · Oneirocritic, or, in plain English, an Interpreter of Dreams. For want of so useful a Person, there are several good People who are very much puzzled in this · Particular, and dream a whole Year together without being ever the wifer for it. I hope I am pretty well qualified for this Office, having studied by Candlelight all the Rules of Art which have been laid down upon this Subject. My great Uncle by my Wife's Side was · a Scotch Highlander, and second-sighted. I have four Fingers and two Thumbs upon one Hand, and was born on the longest Night of the Year. My Christian and Sir name begin and end with the fame Letters. I am lodg'd in Morefields, in a House that for these fifty Nº 505

'IF you had been in company, fo much as myfelf, with ordinary Women of the Town, you must know that there are many of them who every day in their Lives, upon feeing or hearing of any thing that is unex-' pected, cry, My Dream is out; and cannot go to fleep in quiet the next night, till something or other has happen'd which has expounded the Visions of the preceeding one. There are others who are in very great pain for not being able to recover the Circumstances of a Dream, that made frong Impressions upon them while it lasted. In short, Sir, there are many whose · waking Thoughts are wholly employ'd on their fleep-· ing ones. For the Benefit therefore of this curious and · inquisitive Part of my Fellow-Subjects, I shall in the first place tell those Persons what they dreamt of, who fancy they never dream at all. In the next place, I · shall make out any Dream, upon hearing a single Cir-· cumstance of it; and in the last place, shall expound to them the good or bad Fortune which fuch Dreams portend. If they do not prefage good luck, I shall de-· fire nothing for my pains; not questioning at the same time that those who consult me will be so reasonable as to afford me a moderate Share out of any confiderable · Estate, Profit or Emolument which I shall discover to them. I interpret to the Poor for nothing, on condition that their Names may be inserted in Public Advertisements, to attest the Truth of such my Interpretations. As for People of Quality or others who · are indisposed, and do not care to come in Person, I can interpret their Dreams by feeing their Water. I fet aside one Day in the Week for Lovers; and inter-• pret by the great for any Gentlewoman who is turned of Sixty, after the rate of half a Crown per Week, with the usual Allowances for good Luck. I have se-· veral Rooms and Apartments fitted up, at reasonable rates, for such as have not Conveniencies for dreaming at their own Houses.

Titus Trophonius.

N. B. I am not dumb.

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CODE SECRETARIOS SECONOS DE LA COMPANSIÓN DEL COMPANSIÓN DE LA COMPANSIÓN

Nº 506 Friday, October 10.

Candida perpetuo reside, concordia, losto,
Tamque fari semper sit Venus aqua jugo.
Diligat illa senem quondam: Sed & ipsa marito,
Tunc quoque cum suerit, non videatur anus.
Mart. Epig. 13. l. 4. v. 7.

Perpetual Harmony their Bed attend, And Venus still the well-match'd Pair befriend. May She, when Time has sunk him into Years, Love her old Man, and cherish his white Hairs; Nor he perceive her Charms thro' Age decay, But think each happy Sun his Bridat Day.

THE following Essay is written by the Gentleman, to whom the World is oblig'd for those several excellent Discourses which have been mark'd with the Letter X.

I HAVE somewhere met with a Fable that made Wealth the Father of Love. It is certain that a Mind ought, at least, to be free from the Apprehensions of Want and Poverty, before it can fully attend to all the Sostnesses and Endearments of this Passion. Notwithstanding we see Multitudes of married People, who are utter Strangers to this delightful Passion amidst all the Assume of the most plentiful Fortunes.

IT is not sufficient to make a Marriage happy, that the Humours of two People should be alike; I could instance an hundred Pair, who have not the least Sentiment of Love remaining for one another, yet are so like in their Humours, that if they were not already married, the whole World would design them for Man and Wife.

THE Spirit of Love has fomething so extremely fine in it, that it is very often disturbed and lost, by some little little Accidents, which the Careless and Unpolite never

attend to, till it is gone past Recovery.

NOTHING has more contributed to banish it from a married State, than too great a Familiarity, and laying aside the common Rules of Decency. Tho' I could give Inflances of this in feveral Particulars, I shall only mention that of Dress. The Beaus and Belles about Town, who dress purely to catch one another, think there is no farther occasion for the Bait, when their first Defign has succeeded. But besides the too common Fault in Point of Neatness, there are several others which I do not remember to have feen touched upon. but in one of our modern Comedies, where a French Woman offering to undress and dress herself before the Lover of the Play, and affuring her Mistress that it was very usual in France, the Lady tells her that's a Secret in Dress she never knew before, and that she was so unpolish'd an English Woman, as to resolve never to learn. to dress even before her Husband.

THERE is something so gross in the Carriage of some Wives, that they lose their Husbands Hearts for Faults, which, if a Man has either Good-nature or Good-breeding, he knows not how to tell them of. I am afraid, indeed, the Ladies are generally most faulty in this Particular; who, at their first giving into Love, find the Way so smooth and pleasant, that they fancy 'tis scarce possi-

ble to be tired in it.

THERE is so much Nicety and Discretion requir'd to keep Love alive after Marriage, and make Conversation still new and agreeable after twenty or thirty years, that I know nothing which seems readily to promise it, but an earnest endeavour to please on both sides, and superior good Sense on the part of the Man.

BY a Man of Sense, I mean one acquainted with Busi-

ness and Letters.

A Woman very much settles her Esteem for a Man, according to the Figure he makes in the World, and the Character he bears among his own Sex. As Learning is, the chief Advantage we have over them, it is, methinks, as scandalous and inexcusable for a Man of Forume to be illiterate, as for a Woman not to know how to behave herself on the most ordinary occasions. It is

this which fets the two Sexes at the greatest Distance; a Woman is vexed and surpris'd, to find nothing more in the Conversation of a Man, than in the common Tattle of her own Sex.

SOME small Engagement at least in Business, not only sets a Man's Talents in the fairest Light, and allots him a Part to act, in which a Wise cannot well intermeddle; but gives frequent occasions for those little Absences, which, whatever seeming Uneasiness they may give, are some of the best Preservatives of Love and Desire

THE Fair Sex are so conscious to themselves, that they have nothing in them which can deserve intirely to ingross the whole Man, that they heartly despise one, who, to use their own Expression, is always hanging at

their Apron-Strings.

LÆTITIA is pretty, modest, tender, and has Sense enough; she married Erastus, who is in a Post of some Business, and has a general Taste in most Parts of polite Learning. Latitia, wherever the visits, has the pleafure to hear of fomething which was handfomly faid or done by Erastus. Erastus, fince his Marriage, is more gay in his Drefs than ever, and in all Companies is as complaifant to Latitia as to any other Lady. I have feen him give her her Fan, when it has dropped, with all the Galantry of a Lover. When they take the Air together, Erasus is continually improving her Thoughts, and, with a Turn of Wit and Spirit which is peculiar to him, giving her an infight into things she had no notions of before. Letitia is transported at having a new World thus opened to her, and hangs upon the Man that gives her fuch agreeable Informations. Eraftus has carried this Point still further, as he makes her daily not only more fond of him, but infinitely more fatisfied with herself. Erastus finds a Justness or Beauty in whatever she says or observes, that Letitia herself was not aware of, and by his Affistance, she has discovered an hundred good Qualities and Accomplishments in herself, which she never before once dreamed of. Erastus, with the most artful Complaisance in the World, by several remote Hints, finds the means to make her fay or propose almost whatever he has a mind to, which he always receives

receives as her own Discovery, and gives her all the

Reputation of it.

ERASTUS has a perfect Taste in Painting, and carried Lætitia with him the other Day to see a Collection of Pictures. I sometimes visit this happy Couple. As we were last Week walking in the long Gallery before Dinner, I have lately laid out some Money in Paintings, says Erastus; I bought that Venus and Adonis purely upon Lætitia's Judgment; it cost me threescore Guineas, and I was this Morning offer'd a hundred for it. I turned towards Lætitia, and saw her Cheeks glow with Pleasure, while at the same time she cast a look upon Erastus, the most tender and affectionate I ever beheld.

FLAVILLA married Tom Tawdry; the was taken with his laced Coat and rich Sword-knot; she has the mortification to fee Tom despised by all the worthy Part of his own Sex. Tom has nothing to do after Dinner. but to determine whether he will pare his Nails at St. James's, White's, or his own House. He has said nothing to Flavilla fince they were married, which she might not have heard as well from her own Woman. He however takes great care to keep up the faucy ill-natur'd Authority of a Husband. Whatever Flavilla happens to affert, Tom immediately contradicts with an Oath by way of Preface, and, My Dear, I must tell you, you talk most confoundedly filly. Flavilla had a Heart naturally as well disposed for all the Tenderness of Love as that of Letitia; but as Love feldom continues long after Esteem. it is difficult to determine, at present, whether the unhappy Flavilla hates or despises the Person most, whom. the is obliged to lead her whole Life with.



CHE THE THE THE THE THE

Nº 507 Saturday, October 11.

Defendit numerus, junctæque umbone Phalanges.
Juv. Sat. 2. v. 46.

Preserv'd from Shame by Numbers on our side.

HERE is something very sublime, tho' very fanciful, in Plato's Description of the Supreme Being, That Truth is his Body, and Light his Shadow. cording to this Definition, there is nothing fo contradictory to his Nature, as Error and Falshood. The Platonists have so just a Notion of the Almighty's Aversion to every thing which is false and erroneous, that they looked upon Truth as no less necessary than Virtue, to qualify a human Soul for the Enjoyment of a separate State. For this reason as they recommended moral Duties to qualify and feafon the Will for a future Life, fo they prescribed feveral Contemplations and Sciences to rectify the Un-Thus Plato has called mathematical Dederstanding. monstrations the Cathartics or Purgatives of the Soul, as being the most proper means to cleanse it from Error, and to give it a relish of Truth; which is the natural Food and Nourishment of the Understanding, as Virtue is the Perfection and Happiness of the Will.

THE R E are many Authors who have shewn wherein the Malignity of a Lye consists, and set forth, in proper Colours, the Hainousness of the Offence. I shall here consider one particular kind of this Crime, which has not been so much spoken to; I mean that abominable Practice of Party lying. This Vice is so very predominant among us at present, that a Man is thought of no Principles, who does not propagate a certain System of Lies. The Cosfee-houses are supported by them, the Press is chok'd with them, eminent Authors live upon them. Our Bottle-Conversation is so infected with them, that a Party-Lye is grown as fashionable an Entertainment, as a lively Catch or a merry Story: The Truth of it is, half the great Talkers in the Nation would be struck dumb, were this Fountain

nions

of Discourse dried up. There is however one Advantage resulting from this detestable Practice; the very Appearances of Truth are so little regarded, that Lies are at present discharg'd in the Air, and begin to hurt no body. When we hear a Party-story from a Stranger. we consider whether he is a Whig or a Tory that relates it, and immediately conclude they are Words of course, in which the honest Gentleman designs to recommend his Zeal, without any concern for his Veracity. A Man is looked upon as bereft of common Sense. that gives Credit to the Relations of Party-Writers: nay his own Friends shake their Heads at him, and confider him in no other Light than as an officious Tool or a well-meaning Idiot. When it was formerly the Fashion to husband a Lye, and trump it up in some extraordinary Emergency, it generally did execution. and was not a little ferviceable to the Faction that made use of it; but at present every Man is upon his guard, the Artifice has been too often repeated to take effect.

I have frequently wonder'd to see Men of Probity, who would scorn to utter a Falshood for their own particular Advantage, give so readily into a Lye when it becomes the Voice of their Faction, notwithstanding they are throughly sensible of it as such. How is it possible for those who are Men of Honour in their Perfons, thus to become notorious Liars in their Party? If we look into the Bottom of this Matter, we may find, I think, three Reasons for it, and at the same time discover the Insufficiency of these Reasons to justify so criminal a Practice.

IN the first place, Men are apt to think that the Guilt of a Lye, and consequently the Punishment, may be very much diminish'd, if not wholly worn out, by the Multitudes of those who partake in it. Tho' the Weight of a Falshood would be too heavy for one to bear, it grows light in their Imaginations, when it is shared among many. But in this Case a Man very much deceives himself; Guilt, when it spreads thro' numbers, is not so properly divided as multiplied: Every one is criminal in proportion to the Offence which he commits, not to the number of those who are his Compa-

fay

nions in it. Both the Crime and the Penalty lie as heavy upon every Individual of an offending Multitude, as they would upon any fingle Perfon had none shared with him in the Offence. In a word, the Division of Guilt is like to that of Matter; tho' it may be separated into infinite Portions, every Portion shall have the whole Essence of Matter in it, and consist of as many Parts as the Whole

did before it was divided.

BUT in the fecond place, tho' Multitudes, who join in a Lye, cannot exempt themselves from the Guilt, they may from the Shame of it. The Scandal of a Lye is in a manner loft and annihilated, when diffused among feveral thousands; as a drop of the blackest Tincture wears away and vanishes, when mixed and confused in a confiderable body of Water; the Blot is still in it, but is not able to discover itself. This is certainly a very great Motive to feveral Party-Offenders, who avoid Crimes, not as they are prejudicial to their Virtue, but to their Reputation. It is enough to shew the Weakness of this Reason, which palliates Guilt without removing it, that every Man who is influenced by it declares himself in effect an infamous Hypocrite, prefers the Appearance of Virtue to its Reality, and is determined in his Conduct neither by the Dictates of his own Conscience, the Suggestions of true Honour, nor the Principles of Religion.

THE third and last great Motive for Mens joining in a popular Falshood, or, as I have hitherto called it, a Party-Lye, notwithstanding they are convinced of it as fuch, is the doing good to a Cause which every Party may be supposed to look upon as the most meritori-The Unfoundness of this Principle has been so often exposed, and is so universally acknowledged, that a Man must be an utter Stranger to the Principles, either of natural Religion or Christianity, who suffers himself to be guided by it. If a Man might promote the suppos'd Good of his Country by the blackest Calumnies and Falshoods, our Nation abounds more in Patriots than any other of the Christian World. When Pempey was defired not to fet fail in a Tempest that would hazard his Life, It is necessary for me, fays he, to fail, but it is not necessary for me to live: Every Man should

fay to himself, with the same Spirit, It is my Duty to speak Truth, tho' it is not my Duty to be in an Office. One of the Fathers hath carried this Point so high, as to declare, He would not tell a Lye, tho' he were sure to gain Heaven by it. However extravagant such a Protestation may appear, every one will own, that a Man may say very reasonably, He would not tell a Lye, if he were sure to gain Hell by it; or if you have a mind to soften the Expression, that he would not tell a Lye to gain any temporal Reward by it, when he should run the hazard of losing much more than it was possible for him to gain.

CLEANING THE STATE OF THE STATE

Nº 508 Monday, October 13.

Omnes autem & babentur & dicuntur Tyranni, qui potestate sunt perpetuâ, in ea Civitate quæ libertate usa est.

Corn. Nepos in Milt. c. 8.

For all those are accounted and denominated Tyrants, who exercise a perpetual Power in that State, which was before free.

THE following Letters complain of what I have frequently observed with very much Indignation; therefore I shall give them to the Public in the Words with which my Correspondents, who suffer under the Hardships mention'd in them, describe them.

Mr. SPECTATOR,

- IN former Ages all Pretentions to Dominion have been supported and submitted to, either upon ac-
- count of Inheritance, Conquest, or Election; and all
- ' fuch Persons who have taken upon 'em any Sovereign-
- ty over their Fellow Creatures upon any other account, have been always called Tyrants, not so much
- because they were guilty of any particular Barbari-
- ties, as because every Attempt to such a Superiority
- was in its nature tyrannical. But there is another fort

fort of Potentates, who may with greater Propriety be call'd Tyrants, than those last mention'd, both as they assume a despotic Dominion over those as free as themselves, and as they support it by Acts of notable Oppression and Injustice; and these are the Rules in all Clubs and Meetings. In other Governments, the Punishments of some have been alleviated by the Rewards of others; but what makes the Reign of these Potentates so particularly grievous, is, that they are exquisite in punishing their Subjects, at the same time they have it not in their Power to reward 'em. That the Reader may the better comprehend the nature of these Monarchs, as well as the miserable State of those that are their Vassals, I shall give an Account of the King of the Company I am fallen into, whom for his particular Tyranny I shall call Dionysius; as also of the Seeds that sprung up to this odd fort of Empire.

'UPON all Meetings at Taverns, 'tis necessary fome one of the Company should take it upon him to get all things in fuch order and readiness, as may contribute as much as possible to the Felicity of the " Convention; such as hastning the Fire, getting a sufficient number of Candles, tasting the Wine with a ' judicious Smack, fixing the Supper, and being brifk for the dispatch of it. Know then, that Dionysius went thro' these Offices with an Air that seem'd to express a Satisfaction rather in serving the Public, than in gratifying any particular Inclination of his own. We thought him a Person of an exquisite Palate, and therefore by confent befeeched him to be always our Proveditor, which Post, after he had handsomly denied, he could do no otherwise than accept. At first he made no other use of his Power, than in recommending fuch and fuch things to the Company. ever allowing these Points to be disputable; insomuch that I have often carried the Debate for Partridge. when his Majesty has given intimation of the high Re-· lish of Duck, but at the same time has chearfully sub-" mitted, and devour'd his Partridge with most gracious Refignation. This Submission on his side naturally · produc'd the like on ours; of which he in a little

time made such barbarous Advantage, as in all those Matters, which before feem'd indifferent to him, to ' issue out certain Edicts as uncontrolable and unalterable as the Laws of the Medes and Persians. He is by turns outrageous, peevish, froward and jovial. He thinks it our Duty for the little Offices, as Provedi-' tor, that in return all Conversation is to be interrupted or promoted by his Inclination for or against the present Humour of the Company. We feel, at present, in the utmost Extremity, the Insolence of Office; however, I, being naturally warm, ventur'd to oppose him in a Dispute about a Haunch of Venison. I was altogether for rolling, but Dionysius declar'd himself for boiling with so much Prowess and Resolution, that the Cook thought it necessary to consult his own Safety, rather than the Luxury of my Proposi-With the same Authority that he orders what we shall eat and drink, he also commands us where to do it, and we change our Taverns according as he fuspects any treasonable Practices in the settling the Bill by the Master, or sees any bold Rebellion in point of Attendance by the Waiters. Another Reason for changing the Seat of Empire, I conceive to be the · Pride he takes in the Promulgation of our Slavery, ' tho' we pay our Club for our Entertainments even in these Palaces of our grand Monasch. When he has a · mind to take the Air, a Party of us are commanded out by way of Life-Guard, and we march under as great Restrictions as they do. If we meet a neighbouring King, we give or keep the Way according as we are out number'd or not; and if the Train of each is equal in number, rather than give Battle, the Superiority is foon adjusted by a Desertion from one of 'em.

'NOW, the Expulsion of these unjust Rulers out of all Societies would gain a Man as everlasting a Reputation, as either of the Brutus's got from their Endeavours to extirpate Tyranny from among the Romans. I confess myself to be in a Conspiracy against the Usurper of our Club; and to shew my Reading, as well as my merciful Disposition, shall allow him till the Ides of March, to dethrone himself. If he

- feems to affect Empire 'till that time, and does not gradually recede from the Incursions he has made upon our Liberties, he shall find a Dinner dress'd which
- he has no Hand in, and shall be treated with an Order, Magnificence, and Luxury as shall break his proud
- Heart; at the same time that he shall be convinc'd in his Stomach he was unfit for his Post, and a more mild
- and skilful Prince receive the Acclamations of the Peo-
- ple, and be fet up in his room : but, as Milton fays,

- Thefe Thoughts

· Full Counsel must mature. Peace is despair'd,

. And who can think Submission? War, then, War,

· Open, or understood, must be resolv'd.

I am, Sir, your most obedient humble Servant.

Mr. SPECTATOR,

I AM a young Woman at a Control of my Fa-the Country, who is a particular Friend of my Fa-AM a young Woman at a Gentleman's Seat in ther's, and came hither to pass away a Month or two with his Daughters. I have been entertain'd with the utmost Civility by the whole Family, and nothing has been omitted which can make my Stay easy and agreeable on the part of the Family; but there is a Gentleman here, a Visitant as I am, whose Behaviour has given me great Uneafinesses. When I-first arriv'd here, he used me with the utmost Complaisance; but, forfooth, that was not with regard to my Sex, and fince he has no Defigns upon me, he does not know why he · should distinguish me from a Man in things indifferent. He is, you must know, one of those familiar · Coxcombs, who have observed some well bred Men with a good Grace converse with Women, and say no fine things, but yet treat them with that fort of Respect which flows from the Heart and the Understanding, but is exerted in no Professions of Compliments. • Puppy, to imitate this Excellence, or avoid the contrary Fault of being troublesom in Complaisance, takes upon him to try his Talent upon me, insomuch that he contradicts me upon all Occasions, and one Day told me I lyed. If I had fluck him with my Bodkin, and behaved myself like a Man, since he

won't treat me as a Woman, I had, I think, ferv'd him right. I wish, Sir, you would please to give him some ' Maxims of Behaviour in these Points, and resolve me ' if all Maids are not in point of Conversation to be treated by all Bachelors as their Mistresses? if not so, ' are they not to be used as gently as their Sisters? Is it ' fufferable, that the Fop of whom I complain should ' fay, as he would rather have fuch-a-one without a Groat, than me with the Indies? What Right has any ' Man to make Suppositions of Things not in his Power, ' and then declare his Will to the dislike of one that has ' never offended him? I assure you these are Things worthy your Confideration, and I hope we shall have ' your Thoughts upon them. I am, tho' a Woman justly offended, ready to forgive all this, because I have no Remedy but leaving very agreeable Company sooner than I defire. This also is an hainous Aggravation of ' his Offence, that he is inflicting Banishment upon me. 'Your printing this Letter may perhaps be an Admonition to reform him: As foon as it appears I will write my Name at the end of it, and lay it in his way; the making which just Reprimand, I hope you will put in the Power of,

SIR,

T

Your constant Reader, and humble Servant.



Nº 509 Tuesday, October 14.

Hominis frugi & temperantis functus officium.

Ter. Heaut. Act. 3. Sc. 3.

Discharging the Part of a good Occonomist.

THE useful Knowledge in the following Letter shall have a Place in my Paper, tho' there is nothing in it which immediately regards the Polite or the Learned World; I say immediately, for upon Reslexion every Man will find there is a remote Instuence

Influence upon his own Affairs, in the Prosperity or Decay in the trading Part of Mankind. My present Correspondent, I believe, was never in Print before; but what he says well deserves a general Attention, tho' delivered in his own homely Maxims, and a kind of Proverbial Simplicity; which fort of Learning has rais'd more Estates than ever were, or will be, from attention to Virgil, Horace, Tully, Seneca, Plutarch, or any of the rest, whom, I dare say, this worthy Citizen would hold to be indeed ingenious, but unprositable Writers. But to the Letter.

Mr. WILLIAM SPECTATOR,

Broadstreet, October 10, 1212. LACCUSE you of many Discourses on the Subject of Money, which you have heretofore promifed the Public, but have not discharg'd yourself there-' of. But, forasmuch as you seemed to depend upon · Advice from others what to do in that Point, have ' fat down to write you the needful upon that Subject. 'But, before I enter thereupon, I shall take this Opoportunity to observe to you, that the thriving frugal ' Man shews it in every Part of his Expence, Dress, Servants, and House; and I must, in the first Place, com-' plain to you, as SPECTATOR, that in these Particulars there is at this time, throughout the City of ' London, a lamentable Change from that Simplicity of Manners, which is the true Source of Wealth and Prosperity. I just now said, the Man of Thrist shews Regularity in every Thing; but you may, perhaps, · laugh that I take notice of such a Particular as I am going to do, for an Instance that this City is declining, if their ancient Occorreny is not restor'd. The thing which gives me this Prospect, and so much Offence, is the Neglect of the Royal Exchange, I ' mean the Edifice fo called, and the Walks appertain-' ing thereunto. The Royal-Exchange is a Fabric that · well deserves to be so called, as well to express that our Monarchs highest Glory and Advantage confists in being the Patrons of Trade, as that it is com-· modious for Business, and an Instance of the Gran-· deue

deur both of Prince and People. But alas! at present it hardly feems to be fet apart for any fuch Use or Pur. opose. Instead of the Assembly of honourable Mer-' chants, substantial Tradesmen, and knowing Masters of Ships; the Mumpers, the Halt, the Blind, and the Lame; your Venders of Trash, Apples, Plumbs; your Raggamusfins, Rakeshames, and Wenches, have justled the greater Number of the former out of that Place. 'Thus it is, especially on the Evening Change: so that what with the Din of Squallings, Oaths, and Cries of Beggars, Men of the greatest Consequence in our City absent themselves from the Place. This Particular, by the way, is of equal Consequence; for if the 4 Change be no Place for Men of the highest Credit to frequent, it will not be a Disgrace to those of less Abi-· lities to absent. I remember the time when rascally · Company were kept out, and the unlucky Boys with · Toys and Balls were whipped away by a Beadle. I have feen this done indeed of late, but then it has been only to chase the Lads from Chuck, that the Beadle · might feize their Copper. ' I must repeat the Abomination, that the Walnut

Trade is carry'd on by old Women within the Walks, which makes the Place impassable by reason of Shells and Trash. The Benches around are so silthy, that no one can sit down, yet the Beadles and Officers have the Impudence at Christmas to ask for their Box, though they deserve the Strapado. I do not think it impertinent to have mentioned this, because

it speaks a Neglect in the Domestic Care of the City,

and the Domestic is the truest Picture of a Man every where else.

BUT I defigned to speak on the Business of Money and Advancement of Gain. The Man proper for
this, speaking in the general, is of a sedate, plain,
good Understanding, not apt to go out of his way, but
fo behaving himself at Home, that Business may
come to him. Sir William Turner, that valuable
Citizen, has lest behind him a most excellent Rule,
and couched it in very sew Words, suited to the
meanest Capacity. He would say, Keep your Shop, and
your Shop will keep you. It must be confessed, that if

a Man of a great Genius could add Steadniness to his Vivacities, or substitute flower Men of Fidelity to transact the methodical Part of his Affairs, such a one would outstrip the rest of the World: But Business and Trade is not to be managed by the same Heads which write Poetry, and make Plans for the Conduct of Life in general. So tho' we are at this Day beholden to the late witty and inventive Duke of Buckingham for the whole Trade and Manufacture of Glass, yet I fuppose there is no one will aver, that, were his Grace e yet living, they would not rather deal with my diligent Friend and Neighbour, Mr. Gumley, for any Goods to be prepar'd and deliver'd on such a Day. than he would with that illustrious Mechanic abovementioned.

NO, no, Mr. SPECTATOR, your Wits must not pretend to be rich; and it is possible the Reason may be, in some measure, because you despise, or at least vou do not value it enough to let it take up your chief Attention; which the Trader must do, or lose his · Credit, which is to him what Honour, Reputation,

Fame, or Glory is to other fort of Men.

' I shall not speak to the point of Cash itself, 'till I fee how you approve of these my Maxims in general: But, I think, a Speculation upon Many a Little makes a Mickle, A Peny sav'd is a Peny got, Peny wife and Pound soolish, It is Need that makes the old Wife trot, would be very useful to the World, and if you treated them with knowledge would be useful to your-· felf, for it would make demands for your Paper among those who have no Notion of it at present. But of ' these Matters more hereafter. If you did this, as you excel many Writers of the present Age for Politeness, fo you would outgo the Author of the true Strops of Razors for Ufe.

· I shall conclude this Discourse with an Explanation of a Proverb, which by vulgar Error is taken and used when a Man is reduc'd to in Extremity, whereas the Propriety of the Maxim is to use it when you would fay, there is Plenty, but you must make such a Choice,

as not to hurt another who is to come after you.

' Mr. TOBIAS HOBSON, from whom we have the Expression, was a very honourable Man, for I shall ever call the Man so who gets an Estate honestly. Mr. · Tobias Hobson was a Carrier, and being a Man of great · Abilities and Invention, and one that faw where there might good Profit arise, though the duller Men over-' look'd it; this ingenious Man was the first in this Island who let out Hackney-Horses. He lived in · Cambridge, and observing that the Scholars rid hard, ' his Manner was to keep a large Stable of Horses, with Boots, Bridles, and Whips to furnish the Gentlemen at once, without going from College to College to borrow, as they have done fince the Death of this worthy Man: I fay, Mr. Hobson kept a Stable of forty good · Cattle, always ready and fit for travelling; but when a ' Man came for a Horse, he was led into the Stable, where there was great Choice, but he obliged him to take the Horse which stood next to the Stable-Door; so * that every Customer was alike well-ferv'd according to his Chance, and every Horse ridden with the same · Iustice: From whence it became a Proverb, when what ought to be your Election was forc'd upon you, to fay, Hobson's Choice. This memorable Man stands drawn in Fresco at an Inn (which he used) in Bishopsgate. Street, with an hundred Pound Bag under his Arm. with this Inscription upon the said Bag;

. The fruitful Mother of a hundred more.

WHATEVER Tradesman will try the Experiment, and begin the Day after you publish this my Discourse to treat his Customers all alike, and all reasonably and honestly, I will insure him the same Success.

I am, SIR,

Your loving Friend,

Hezekiah Thrift.



Nº 510 Wednesday, October 15.

Neque præterquam quas ipse amor molestias Habet addas; & illas, quas habet, recte feras, Ter. Eun. Act. 1. Sc. 1:

If you are wife, neither add to the Troubles, which attend the Passion of Love, and bear patiently those which are inseparable from it.

WAS the other Day driving in a Hack thro' Gerrard freet, when my Eye was immediately catch'd with the prettiest Object imaginable, the Face of a fair Girl, between Thirteen and Fourteen, fix'd at the Chin to a painted Sash and made part of the Landskip. It feemed admirably done, and upon throwing myself eagerly out of the Coach to look at it, it laugh'd and flung from the Window. This amiable Figure, dwelt upon me; and I was confidering the Vanity of the Girl, and her pleasant Coquetry in acting a Picture till she was taken notice of, and raising the Admiration of the Beholders. This little Circumstance made me run into Reflexion upon the Force of Beauty, and the wonderful Influence the Female Sex has upon the other part of the Species. Our Hearts are seized with their Inchantments, and there are few of us, but brutal Men, who by that hardness lose the chief Pleafure in them, can refift their Infinuation, tho' never fo much against our own Interests and Opinion. It is common with Women to destroy the good Effects a Man's following his own Way and Inclination might have upon his Honour and Fortune, by interposing their Power over him in matters wherein they cannot influence him, but to his Loss and Disparagement. I do not know therefore a Task so difficult in human Life, as to be proof against the Importunities of a Woman a Man loves. There is certainly no Armour against Tears, sullen Looks, or at

best constrained Familiarities, in her whom you usually meet with Transport and Alacrity. Sir Walter Raleigh was quoted in a Letter (of a very ingenious Correspondent of mine) on this Subject. That Author, who had lived in Courts, Camps, travelled through many Countries, and seen many Men under several Climates, and of as various Complexions, speaks of our Impotence to ressist the Wiles of Women in very severe Terms. His Words are as follow:

WHAT Means did the Devil find out, or what Instruments did his own Subtlety present him, as fittest and aptest to work his Mischief by? Even the unquiet Vanity of the Woman; so as by Adam's hearkning to the Voice of his Wife, contrary to the express Commandment of the living God, Mankind by that her Incantation became the subject of Labour, Sorrow, and Death; the Woman being given to Man for a Comforter and Companion, but not for a Counfellor. It is also to be noted by whom the Woman was tempted; even by the most ugly and unworthy of all Beasts, into whom the Devil entered and perfuaded. Secondly, What was the Motive of her Disobedience? Even a Desire to know what was most unsitting her Knowledge; an Affection which has ever fince remained in all the Posterity of her Sex. Thirdly, What was it that moved the Man to yield to her Persuasions; even the same Cause which hath moved all Men fince to the like Confent, namely an Unwillingness to grieve her or make her sad, left she should pine, and be overcome with Sorrow. But if Adam in the flate of Perfection, and Solomon the Son of David, God's chosen Servant, and himself a Man endued with the greatest Wisdom, did both of them disobey their Creator by the Perfuasion and for the Love they bare to a Woman, it is not so wonderful as lamentable, that other Men in succeeding Ages have been allured to so many inconvenient and wicked Practices by the Persuasion of their Wives, or other beloved Darlings, who cover over and shadow many malicious Purposes with a counterfeit Passion of dissimulate Sorrow and Unquietness.

THE Motions of the Minds of Lovers are no where fo well described, as in the Works of skilful Writers for Vol. VII. the Stage. The Scene between Fulvia and Curius, in the fecond Act of Johnson's Catiline, is an excellent Picture of the Power of a Lady over her Galant. The Wench plays with his Affections; and as a Man of all places in the World wishes to make a good Figure with his Mistress, upon her upbraiding him with want of Spirit, he alludes to Enterprises which he cannot reveal but with the hazard of his Life. When he is worked thus far, with a little Flattery of her Opinion of his Galantry, and Desire to know more of it out of her overslowing Fondness to him, he brags to her till his Life is in her disposal.

WHEN a Man is thus liable to be vanquished by the Charms of her he loves, the fafest way is to determine what is proper to be done, but to avoid all Expostulation with her before he executes what he has refolved. Women are ever too hard for us upon a Treaty, and one must confider how fenfeless a thing it is to argue with one whose Looks and Gestures are more prevalent with you, than your Reason and Arguments can be with her. It is a most miserable Slavery to submit to what you disapprove, and give up a Truth for no other Reason, but that you had not Fortitude to support you in afferting it. A Man has enough to do to conquer his own unreasonable Wishes and Defires; but he does that in vain, if he has those of another to gratify. Let his Pride be in his Wife and Family, let him give them all the Conveniencies of Life in fuch a manner as if he were proud of them; but let it be his own innocent Pride, and not their exorbitant Defires. which are indulged by him. In this case all the little Arts imaginable are used to soften a Man's Heart, and raise his Passion above his Understanding But in all Concesfions of this kind, a Man should consider whether the Present he makes slows from his own Love, or the Importunity of his Beloved: If from the latter, he is her Slave; if from the former, her Friend. We laugh it off. and do not weigh this Subjection to Women with that Seriousness which so important a Circumstance deserves. Why was Courage given to Man, if his Wife's Fears are to frustrate it? When this is once indulged, you are no longer her Guardian and Protector, as you were defigned by Nature, but in compliance to her Weaknesses, you have disabled yourself from avoiding the Misfortunes into which they will lead you both, and you are to fee the Hour in which you are to be reproached by herfelf for that very Complaifance to her. It is indeed the most difficult Mastery over ourselves we can possibly attain, to refift the Grief of her who charms us; but let the Heart ake, be the Anguish never so quick and painful, it is what must be suffered and passed through, if you think to live like a Gentleman, or be conscious to yourself that you are a Man of Honesty. The old Argument, that You do not love me if you deny me this, which first was used to obtain a Trifle, by habitual Success will oblige the unhappy Man who gives way to it, to refign the Cause even of his Country and his Honour.



Nº 511 Thursday, October 16.

Quis non invenit turba quod amaret in illa? Ovid. Ars Am. 1. 1. v. 175.

-Who cou'd fail to find, In such a Croud, a Mistress to his Mind?

Dear SPEC,

FINDING that my last Letter took, I do intend to continue my epistolary Correspondence with thee, on those dear confounded Creatures, Women. 'Thou knowest, all the little Learning I am master of is upon that Subject; I never looked in a Book, but for their fakes. I have lately met with two pure Stories for a · Spectator, which I am fure will please mightily, if they pass through thy Hands. The first of them I found by chance in an English Book called Herodotus, that lay in ' my Friend Dapperwit's Window, as I visited him one · Morning. It luckily opened in the place where I met with the following Account. He tells us that it was the ' manner among the Persians to have several Fairs in the Kingdom, at which all the young unmarried Women were annually exposed to fale. The Men who wanted Wives came hither to provide themselves: Every Wo-G 2

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man was given to the highest Bidder, and the Money which she fetched laid aside for the public Use, to be employed as thou shalt hear by and by. By this means the richest People had the Choice of the Market, and culled out all the most extraordinary Beauties. As soon as the Fair was thus picked, the Refuse was to be distributed among the Poor, and among those who could not go to the Price of a Beauty. Several of these mar-' ried the Agreeables, without paying a Farthing for them, unless somebody chanced to think it worth his while to bid for them, in which Case the best Bidder was always the Purchaser. But now you must know, · Spec, it happened in Persia as it does in our own · Country, that there was as many ugly Women, as Beauties or Agreeables; fo that by consequence, after the · Magistrates had put off a great many, there were still a great many that fluck upon their hands. In order therefore to clear the Market, the Money which the · Beauties had fold for, was disposed of among the Ugly; fo that a poor Man, who could not afford to have a Beauty for his Wife, was forced to take up with a Fortune; the greatest Portion being always given to the most deformed. To this the Author adds, that every opoor Man was forced to live kindly with his Wife, or in case he repented of his Bargain, to return her Portion with her to the next public Sale.

· WHAT I would recommend to thee on this occafion is, to establish such an imaginary Fair in Great. Britain: Thou couldst make it very pleasant, by " matching Women of Quality with Coblers and Carmen,

or describing Titles and Garters leading off in great Ceremony Shop keepers and Farmers Daughters. Tho' to tell thee the truth, I am confoundedly afraid that as

the love of Money prevails in our Island more than it did in Perfia, we should find that some of our greatest Men would choose out the Portions, and rival one

another for the richest piece of Deformity; and that on the contrary, the Tofts and Belles would be bought up by extravagant Heirs, Gamesters and Spendthirifts.

· Thou couldst make very pretty Reflexions upon this occasion in honour of the Persian Politics, who took

care, by fuch Marriages, to beautify the upper part of ' the

the Species, and to make the greatest Persons in the Government the most graceful. But this I shall leave

to thy judicious Pen. ' I have another Story to tell thee, which I likewise · met with in a Book. It seems the General of the Tartars, after having laid fiege to a strong Town in China, and taken it by Storm, would fet to Sale all the Women that were found in it. Accordingly, he put each of them into a Sack, and after having thoroughly confidered the Value of the Woman who was inclosed, marked the · Price that was demanded for her upon the Sack. There were a great Confluence of Chapmen, that reforted from every part, with a Defign to purchase, which they were to do unfight unseen. The Book mentions a Merchant in particular, who observing one of the Sacks to be marked pretty high, bargained for it, and carried it off with him to his House. As he was resting with it · upon a half-way Bridge, he was refolved to take a Survey of his Purchase: Upon opening the Sack, a little old Woman popped her Head out of it; at which the Adventurer was in fo great a Rage, that he was going to shoot her out into the River. The old Lady, however, begged him first of all to hear her Story, by which • he learned that the was Sister to a great Mandarin, who would infallibly make the Fortune of his Brotherin-law as foon as he should know to whose Lot she fell. "Upon which the Merchant again tied her up in his · Sa.k, and carried her to his House, where she proved an excellent Wife, and procured him all the Riches from her Brother that she had promised him. ' I fancy, if I was disposed to dream a second time, ' I could make a tolerable Vision upon this Plan.

I fancy, if I was disposed to dream a second time, I could make a tolerable Vision upon this Plan. I would suppose all the unmarried Women in Lendon and Westminster brought to Market in Sacks with their respective Price on each Sack. The first Sack that is fold is marked with five thousand Pound: Upon the opening of it, I find it filled with an admirable House-wise, of an agreeable Countenance: The Purchaser, upon hearing her good Qualities, pays down her Price very chearfully. The second I would open, should be a five hundred Pound Sack: The Lady in it, to our surprise, has the Face and Person of a Tost: As we are

wondering how she came to be set at so low a Price, we

hear that she would have been valued at ten thousand Pound, but that the Public had made those Abate-

ments for her being a Scold. I would afterwards find

fome beautiful, modest, and discreet Woman, that

fhould be the top of the Market; and perhaps discover

' half a dozen Romps tied up together in the same Sack,

at one hundred Pound an Head. The Prude and the

Coquette should be valued at the same Price, tho' the first

' should go off the better of the two. I fancy thou wouldst ' like such a Vision, had I time to finish it; because to

' talk in thy own way, there is a Moral in it. Whatever

thou may ft think of it, pry'thee do not make any of

thy queer Apologies for this Letter, as thou didft for my last. The Women love a gay lively Feilow, and

are never angry at the Ralleries of one who is their

known Admirer. I am always bitter upon them, but

well with them. Thine,

HONEYCOMB.

ROYUNASASASA SINGI

Nº 512 Friday, October 17.

Lectorem delectando, pariterque monendo.

Hor. Ars Poet. v. 344.

Mixing together Profit and Delight.

HERE is nothing which we receive with so much reluctance as Advice. We look upon the Man who gives it us as offering an Affront to our Understanding, and treating us like Children or Idiots. We consider the Instruction as an implicit Censure, and the Zeal which any one shews for our Good on such an Occasion as a piece of Presumption or Impertinence. The Truth of it is, the Person who pretends to advise, does, in that particular, exercise a Superiority over us, and can have no other Reason for it, but that in comparing us with himself, he thinks us defective either in our Conduct or our Understanding. For these Reasons, there is nothing so difficult

ficult as the Art of making Advice agreeable; and indeed all the Writers, both Ancient and Modern, have distinguished themselves among one another, according to the Persection at which they have arrived in this Art. How many Devices have been made use of to render this bitter Potion palatable? Some convey their Instructions to us in the best chosen Words, others in the most harmonious Numbers, some in Points of Wit, and others in short Proverbs.

BUT among all the different ways of giving Counsel, I think the finest, and that which pleases the most universally, is Fable, in whatsoever shape it appears. If we consider this way of instructing or giving Advice, it excels all others, because it is the least shocking, and the least subject to those Exceptions which I have before

mentioned.

THIS will appear to us, if we reflect in the first place, that upon the reading of a Fable we are made to believe we advise ourselves. We peruse the Author for the sake of the Story, and consider the Precepts rather as our own Conclusions than his Instructions. The Moral infinuates itself imperceptibly, we are taught by surprise, and become wifer and better unawares. In short, by this method a Man is so far over reached as to think he is directing himself, while he is following the Dictates of another, and consequently is not sensible of that which is the most

unpleasing Circumstance in Advice.

IN the next place, if we look into human Nature, we shall find that the Mind is never so much pleased, as when she exerts herself in any Action that gives her an Idea of her own Perfections and Abilities. This natural Pride and Ambition of the Soul is very much gratified in the reading of a Fable: for in Writings of this kind, the Reader comes in for half of the Performance; every thing appears to him like a Discovery of his own; he is busied all the while in applying Characters and Circumstances, and is in this respect both a Reader and a Composer. It is no wonder therefore that on fuch Occasions, when the Mind is thus pleased with itself, and amused with its own Discoveries, that it is highly delighted with the Writing which is the occasion of it. For this reason the Absalom and Achitophel was one of the most popular Poems that ever appeared in G 4

English. The Poetry is indeed very fine, but had it been much finer, it would not have so much pleased, without a Plan which gave the Reader an Opportunity of exerting his own Talents.

THIS oblique manner of giving Advice is so inossensive, that if we look into ancient Histories, we find the wise Men of old very often chose to give Counsel to their Kings in Fables. To omit many which will occur to every one's Memory, there is a pretty Instance of this nature in a Turkish Tale, which I do not like the worse for that little Oriental Extravagance which is mixed with it.

WE are told that the Sultan Mahmoud, by his perpetual Wars abroad, and his Tyranny at home, had filled his Dominions with Ruin and Defolation, and half unpeopled the Persian Empire. The Visier to this great Sultan (whether an Humourist or an Enthusiast, we are not informed) pretended to have learned of a certain Dervise to understand the Language of Birds, so that there was not a Bird that could open his Mouth, but the Visier knew what it was he faid. As he was one Evening with the Emperor, in their return from Hunting, they faw a couple of Owls upon a Tree that grew near an old Wall out of an heap of Rubbish. I would fain know, fays the Sultan, what those two Owls are faying to one another: listen to their Discourse and give me an account of it. Visier approached the Tree, pretending to be very atsentive to the two Owls. Upon his return to the Sultan, Sir, fays he, I have heard part of their Conversation, but dare not tell you what it is. The Sultan would not be fatisfied with fuch an Answer, but forced him to repeat word for word every thing the Owls had faid. must know then, said the Visier, that one of these Owls bas a Son, and the other a Daughter, between whom they are now upon a Treaty of Marriage. The Father of the Son faid to the Father of the Daughter, in my hearing, Brother. I consent to this Marriage, provided you will settle upon your Daughter fifty ruin'd Villages for her Portion. To which the Father of the Daughter replied, Instead of fifty 1 will give her five hundred, if you please. God grant a long Life to Sultan Mahmoud; whilft he reigns over us, we shall never want ruin'd Villages.

THE Story fays, the Sultan was so touched with the Fable, that he rebuilt the Towns and Villages which had been destroyed, and from that time forward consulted the

Good of his People.

TO fill up my Paper, I shall add a most ridiculous piece of natural Magic, which was taught by no less a Philosopher than Democritus, namely, that if the Blood of certain Birds, which he mentioned, were mixed together, it would produce a Serpent of such a wonderful Virtue, that whoever did eat it should be skill'd in the Language of Birds, and understand every thing they said to one another. Whether the Dervise abovementioned might not have eaten such a Serpent, I shall leave to the Determinations of the Learned.



Nº 513 Saturday, October 18.

Jam propiore Dei _____ Virg. Æn. 6. v. 50.

When all the God came rushing on her Soul.

DRYDEN.

HE following Letter comes to me from that excellent Man in holy Orders, whom I have mentioned more than once as one of that Society who affifts me in my Speculations. It is a Thought in Sickness, and of a very serious Nature, for which reason I give it a place in the Paper of this Day.

SIR,

HE Indisposition which has long hung upon me, is at last grown to such a head, that it must quickly make an end of me, or of itself. You may imagine, that whilst I am in this bad state of Health, there are none of your Works which I read with greater Pleasure than your Saturday's Papers. I should be very glad if I could furnish you with any Hints for that Day's Entertainment. Were I able to dress up

G 5 fevera

feveral Thoughts of a serious nature, which have made great Impressions on my Mind during a long Fit of Sickness, they might not be an improper Entertain-

ment for that Occasion. ' AMONG all the Reflexions which usually rife in the Mind of a fick Man, who has Time and Inclination to confider his approaching End, there is none more " natural than that of his going to appear naked and unbodied before Him who made him. When a Man confiders, that as foon as the vital Union is diffolved, he · shall see the Supreme Being, whom he now contemolates at a distance, and only in his Works; or to · speak more philosophically, when by some Faculty in the Soul he shall apprehend the Divine Being, and be · more sensible of his Presence, than we are now of the ' Presence of any Object which the Eye beholds, a Man ' must be lost in Carelesness and Stupidity, who is not alarmed at fuch a Thought. Dr. Sherlock, in his ex-' cellent Treatife upon Death, has reprefented, in very frong and lively Colours, the State of the Soul in its ' first Separation from the Body, with regard to that ' invisible World which every where furrounds us, tho' we are not able to discover it through this grosser World of Matter, which is accommodated to our Senses ' in this Life. His Words are as follow.

"THAT Death, which is our leaving this World, ' is nothing else but our putting off these Bodies, teaches us, that it is only our Union to these Bodies, which * intercepts the Sight of the other World: The other " World is not at such a distance from us, as we may ' imagine; The Throne of God indeed is at a great re-· move from this Earth, above the third Heavens, " where he displays his Glory to those blessed Spirits which incompass his Throne; but as soon as we step out of these Bodies we step into the other World, which is not · so properly another World, (for there is the same Hea-" ven and Earth still) as a new state of Life. To live ' in these Bodies is to live in this World; to live out of them is to remove into the next: For while our Souls are confined to these Bodies, and can look only thra' ' these material Casements, nothing but what is mate-' rial ' rial can affect us; nay, nothing but what is so gross, that it can reflect Light, and convey the Shapes and · Colours of Things with it to the Eye: So that though within this visible World, there be a more glirious ' Scene of things than what appears to us, we perceive nothing at all of it; for this Veil of Flesh parts the ' visible and invisible World: But when we put off these Bodies, there are new and surprising Wonders present themselves to our Views; when these material Spectacles are taken off, the Soul with its own naked Eyes, sees what was invisible before: And then we are in the other World, when we can see it, and converse with it: Thus St. Paul tells us, That when we are at home in the Body, we are absent from the Lord; but when we are absent from the Body, we are ' present with the Lord, 2 Cor. v. 6, 8. And metbinks this is enough to cure us of our Fondness for these · Bodies, unless we think it more desirable to be confined to a Prison, and to look through a Grate all our Lives, · which gives us but a very narrow prospect, and that ' none of the best neither, than to be set at liberty to ' view all the Glories of the World. What would we ' give now for the least Glimpse of that invisible World. which the first step we take out of these Bodies will pre-fent us with? There are such things as Eye hath not feen, nor Ear heard, neither hath it entered into the · Heart of Man to conceive: Death opens our Eyes, en · larges our Prospect, presents us with a new and mor. glorious World, which we can never see while we are · thut up in Flesh; which should make us as willing to part with this Veil, as to take the Film off of our Eyes, which hinders our Sight.

AS a thinking Man cannot but be very much affected with the Idea of his appearing in the presence of that being whom none can see and live; he must be much more affected when he considers that this Being which he appears before, will examine all the Actions of his past Life, and reward or punish him accordingly. I must confess that I think there is no Scheme of Religion, besides that of Christianity, which can possibly support the most virtuous Person under

under this Thought. Let a Man's Innocence be what it will, let his Virtues rife to the highest pitch of per-

fection attainable in this Life, there will be still in him

fo many secret Sins, so many human Frailties, so many Offences of Ignorance, Passion and Prejudice, so

many unguarded Words and Thoughts, and in short,

fo many Defects in his best Actions, that, without

the Advantages of such an Expiation and Atone-

ment as Christianity has revealed to us, it is impossible

that he should be cleared before his Sovereign Judge, or that he should be able to stand in his Sight. Our

or that he should be able to stand in his Sight. Our Holy Religion suggests to us the only means whereby

our Guilt may be taken away, and our imperfect Obe-

· dience accepted.

'IT is this Series of Thought that I have endeavoured to express in the following Hymn, which I have composed during this my Sickness.

T.

W HEN rising from the Bed of Death,
O'erwhelm'd with Guilt and Fear,
I see my Maker, Face to Face,
O how shall I appear!

II.

If yet, while Pardon may be found, And Mercy may be fought, My Heart with inward Horror shrinks, And trembles at the Thought;

III.

When thou, O Lord, shall stand disclos'd
In Majesty severe,
And sit in Judgment on my Soul,
O how shall I appear!

IV.

But thou hast told the troubled Mind, Who does her Sins lament, The timely Tribute of her Tears Shall endless Woe prevent.

Then fee the Sorrow of my Heart, Ere yet it be too late; And hear my Saviour's dying Grones, To give those Sorrows Weight.

For never shall my Soul despair Her Pardon to procure, Who knows thy only Son has dy'd To make her Pardon fure.

THERE is a noble Hymn in French, which Monfieur Bayle has celebrated for a very fine one, and which the famous Author of the Art of Speaking calls an Ad-

· mirable one, that turns upon a Thought of the same

Nature. If I could have done it Justice in English, I would have fent it you translated; it was written by Monsieur Des Barreaux, who had been one of the

greatest Wits and Libertines in France, but in his last

Years was as remarkable a Penitent.

RAND Dieu, tes jugemens sont remplis d'equité; T Toujours tu prens plaisir à nous être propice. Mais j' ai tant fait de mal, que jamais ta bonté Ne me pardonnera, sans choquer ta Justice. Oui, mon Dieu, la grandeur de mon impieté Ne laisse à ton pouvoir que le choix du suplice: Ton interest s' oppose à ma felicité; Et ta clemence meme attend que je perisse. Contente ton defir, puis qu'il t'est glorieux; Offense toy des pleurs qui coulent de mes yeux; Tonne, frappe, il est tems, rens moi guerre pour guerre: J' adore en perissant la raison qui t' aigrit. Mais dessus quel endroit tombera ton tonnerre, Qui ne soit tout convert du sang de Jesus Christ?

· IF these thoughts may be serviceable to you, I defire you would place them in a proper Light, and am ever with great Sincerity,

SIR,

THE STANDARD SEPOND CONTROL OF THE SEPOND OF

Nº 514 Monday, October 20.

-Me Parnassi deserta per ardua dulcis Raptat Amor; juvat ire jugis quà nulla priorum Castaliam molli divertitur orbita clivo.

Virg. Georg. 3. v. 291.

But the commanding Muse my Chariot guides, Which o'er the dubious Cliff securely rides : And pleas'd I am no beaten Road to take, But first the way to new Discov'ries make.

DRYDEN.

Mr. SPECTATOR, CAME Home a little later than usual the other Night, and not finding myself inclined to Sleep, I took up Virgil to divert me 'till I should be more difposed to rest. He is the Author whom I always choose on fuch Occasions, no one writing in so divine, so harmonious, nor so equal a Strain, which leaves the Mind composed, and softned into an agreeable Melancholy; the Temper, in which, of all others, I choose to close the Day. The Passages I turned to were those beautiful Raptures in his Georgics, where he professes himself intirely given up to the Muses, and smit with the Love of · Poetry, passionately wishing to be transported to the cool Shades and Retirements of the Mountain Hamus. clos'd the Book and went to Bed. What I had just before been reading made fo strong an Impression on my Mind, that Fancy feem'd almost to fulfil to me the Wish of Virgil, in presenting to me the following Vision. ' METHOUGHT I was on a fudden plac'd in the

· Plains of Baotia, where at the end of the Horizon I faw the Mountain Parnassus rising before me. The Prospect was of fo large an Extent, that I had long wander'd about

to find a Path which should directly lead me to it, had I onot feen at some distance a Grove of Trees, which in a

· Plain that had nothing elfe remarkable enough in it to fix my Sight immediately determined me to go thither.

When I arrived at it, I found it parted out into a great

Number of Walks and Alleys, which often widened into beautiful Openings, as Circles or Ovals, fet round with Yews and Cypresses, with Niches, Grottoes, and Caves placed on the Sides, encompassed with Ivy. There was no Sound to be heard in the whole Place, but only that of a gentle Breeze paffing over the Leaves of the Forest. every thing befide was buried in a profound Silence. I was captivated with the Beauty and Retirement of the Place, and never so much, before that Hour, was pleased with the Enjoyment of myself. I indulged the Humour, and fuffered myfelf to wander without Choice or Defign. At length, at the end of a Range of Trees. I faw three Figures feated on a Bank of Moss, with a filent Brook creeping at their Feet. I ador'd them as the tutelar Divinities of the Place, and stood still to take a particular View of each of them. The Middlemost. whose Name was Solitude, fat with her Arms across each other, and feem'd rather pensive and wholly taken up with her own Thoughts, than any ways grieved or ' displeased. The only Companions which she admitted ' into that Retirement, was the Goddess Silence, who sat on her right Hand with her Finger on her Mouth, and on her left Contemplation, with her Eyes fixed upon the ' Heavens. Before her lay a celestial Globe, with several · Schemes of Mathematical Theorems. She prevented my · Speech with the greatest Affability in the World: Fear not, faid she, I know your Request before you speak it; you would be led to the Mountain of the Muses; the only way to it lies thro' this Place, and no one is fo often employ'd in conducting Persons thither as myself. . When she had thus spoken, she rose from her Seat, and I immediately placed myself under her Direction; but whilft I passed thro' the Grove, I could not help inquiring of her who were the Persons admitted into that ' fweet Retirement. Surely, faid I, there can nothing enter here but Virtue and virtuous Thoughts: The whole · Wood feem'd defign'd for the Reception and Reward of fuch Persons as have spent their Lives, according to the Dictates of their Conscience and the Commands of the You imagine right, said she; assure yourself this Place was at first design'd for no other: Such it con-' tinued to be in the Reign of Saturn, when none enter'd

here but holy Priests, Deliverers of their Country from Oppression and Tyranny, who repos'd themselves here after their Labours, and those whom the Study and Love of Wisdom had fitted for divine Conversation. But now it is become no less dangerous than it was before defirable: Vice has learned so to mimic Virtue, that it often creeps in hither under its Difguise. See there! ' just before you, Revenge stalking by, habited in the Robe of Honour. Observe not far from him Ambition standing alone; if you ask him his Name, he will tell you it is Emulation or Glory. But the most frequent Intruder we have is Luft, who succeeds now the Deity to · whom in better Days this Grove was intirely devoted. Virtuous Love, with Hymen, and the Graces attending him, once reign'd in this happy Place; a whole Train of Virtues waited on him, and no dishonourable Thought durst presume for Admittance: But now! how is the whole Prospect changed? and how seldom renewed by fome few who dare despise fordid Wealth, and imagine • themselves fit Companions for so charming a Divinity? 'THE Goddess had no sooner said thus, but we were arrived at the utmost Boundaries of the Wood, which lay contiguous to a Plain that ended at the Foot of the Mountain. Here I kept close to my Guide, being solicited by · feveral Phantoms, who affured me they would shew me a nearer Way to the Mountain of the Muses. the rest Vanity was extremely importunate, having de-· luded infinite Numbers, whom I saw wandring at the • Foot of the Hill. I turned away from this despicable · Troop with Disdain, and addressing myself to my Guide, told her, that as I had some Hopes I should be able to reach up part of the Ascent, so I despaired of having Strength enough to attain the Plain on the Top. · being informed by her that it was impossible to fland upon the Sides, and that if I did not proceed onwards, I should irrecoverably fall down to the lowest Verge, I resolved to hazard any Labour and Hardship in the At-· tempt: So great a Defire had I of enjoying the Satisfaction I hoped to meet with at the end of my Enterprise! . THERE were two Paths, which led up by different ways to the Summit of the Mountain; the one was guarded by the Genius which presides over the Moment

of our Births. He had it in charge to examine the feveral Pretentions of those who defired to pass that way, but to admit none excepting those only on whom Melpomene had look'd with a propitious Eye at the Hour of their Nativity. The other Way was guarded by Diligence, to whom many of those Persons apply'd who had met with a Denial the other-Way; but he was so tedious in granting their Request, and indeed after Admittance the Way was fo very intricate and laborious, that many ' after they had made some Progress, chose rather to return back than proceed, and very few perfifted fo long as to arrive at the End they proposed. Besides these two Paths, which at length severally led to the Top of the Mountain, there was a third made up of these two, which a little after the Entrance joined in one. carried those happy Few, whose good Fortune it was to find it, diriectly to the Throne of Apollo. I don't know whether I should even now have had the Resolution to have demanded Entrance at either of these Doors, had I not feen a Peafant-like Man (followed by a numerous and lovely Train of Youths of both · Sexes) infift upon Entrance for all whom he led up. · He put me in mind of the Country Clown who is painted in the Map for leading Prince Eugene over the Alps. He had a Bundle of Papers in his Hand, and producing feveral, which, he faid, were given to him by Hands which he knew Apollo would allow as Passes; among which, methought, I faw fome of my own writing: The whole Affembly was admitted, and gave, by their Presence, a new Beauty and Pleasure to these happy Mansions. I found the Man did not pretend ' to enter himself, but served as a kind of Forester in the Lawns to direct Passengers, who by their own Merit, or Instructions he procured for them, had Virtue enough 6 to travel that Way. I looked very attentively upon this kind homely Benefactor, and forgive me, Mr. SPEC-TATOR, if I own to you I took him for yourfelf. · We were no fooner entred, but we were sprinkled three times with Water of the Fountain of Aganippe, which had Power to deliver us from all Harms, but only Envy, which reacheth even to the End of our ' Journey. We had not proceeded far in the middle Path

when we arrived at the Summit of the Hill, where there immediately appeared to us two Figures, which extremely engaged my Attention: the one was a young ' Nymph in the Prime of her Youth and Beauty; she ' had Wings on her Shoulders and Feet, and was able to transport herself to the most distant Regions in the fmallest Space of Time. She was continually varying her Dress, sometimes into the most natural and becoming Habits in the World, and at others into the most wild and freakish Garb that can be imagined. There flood by her a Man full-aged, and of great Gravity, who corrected her Inconfishencies, by shewing them in this Mirrour, and still flung her affected and unbecoming Ornaments down the Mountain, which fell in the Plain below, and were gathered up and wore with great Satisfaction by those that inhabited it. Name of the Nymph was Fancy, the Daughter of Liberty, the most beautiful of all the Mountain-Nymphs. The other was Judgment, the Offspring of Time, and the only Child he acknowledged to be his. A Youth. who fat upon a Throne just between them, was their genuine Offspring; his Name was Wit, and his Seat was composed of the Works of the most celebrated ' Authors. I could not but fee with a fecret Joy, that though the Greeks and Romans made the Majority, yet our own Countrymen were the next both in Number and Dignity. I was now at liberty to take a full prospect of that delightful Region, I was inspired with new Vigour and Life, and faw every thing in nobler and more pleasing Views than before; I breathed a purer Æther in a Sky which was a continued Azure, gilded with perpetual Sun-shine. The two Summits of the Mountain rose on each side, and formed in the ' midst a most delicious Vale, the Habitation of the Muses, and of fuch as had composed Works worthy of Immortality. Apollo was feated upon a Throne of Gold, and for a Canopy an aged Laurel spread its Boughs and its Shade over his Head. His Bow and Quiver lay at his Feet. He held his Harp in his Hand, whilft the ' Muses round about him celebrated with Hymns his Victory over the Serpent Python, and fometimes fung in foster Notes the Loves of Leucothoe and Daphnis.

"mer, Virgil, and Milton were feated the next to them.

Behind were a great Number of others, among whom

I was surprised to see some in the Habit of Laplanders, who, notwithstanding the Uncouthness of their Dress, had larely obtained a Place upon the Mountain. I saw.

'Pindar walking all alone, no one daring to accost him,
'till Cowley join'd himself to him; but growing weary

of one who almost walked him out of Breath, he left him for Horace and Anacreon, with whom he seemed

' infinitely delighted.

A little further I saw another Groupe of Figures: I made up to them, and sound it was Socrates dictating to Xenophon, and the Spirit of Plato; but most of all, Muscus had the greatest Audience about him. I was at too great a Distance to hear what he said, or to discover the Faces of his Hearers; only I thought I now perceived Virgil, who had joined them, and stood in a posture full of Admiration at the Harmony of his Words.

LASTLY, At the very Brink of the Hill I saw Boccalini fending Dispatches to the World below of what happened upon Parnassus: but I perceived he did it without leave of the Muses, and by stealth, and was unwilling to have them revised by Apollo. I could ' now from this Height and ferene Sky behold the infinite Cares and Anxieties with which Mortals below fought out their Way through the Maze of Life. I faw ' the Path of Virtue lie straight before them, whilst In-' terest, or some malicious Demon, still hurry'd them out of the Way. I was at once touched with Pleasure at my own Happiness, and Compassion at the fight of their inextricable Errors. Here the two contending Passions rose so high, that they were inconsistent with ' the fweet Repose I enjoy'd, and awaking with a sudden flart, the only Confolation I could admit of for my Loss, was the Hopes that this Relation of my Dream will not displease you.

DOSCOCOCOCOCO

Nº 515 Tuesday, October 21.

Pudet me & miseret, qui harum mores cantabat mihi, Monuisse frustra — Ter. Heaut. Act. 2. Sc. 2.

I am ashamed and grieved, that I neglected his Advice, who gave me the Character of these Creatures.

Mr. SPECTATOR,

AM obliged to you for printing the Account I lately fent you of a Coquette who disturbed a sober Congregation in the City of London. That Intelligence ended at her taking Coach, and bidding the Driver go where he knew. I could not leave her fo, but dogged her, as hard as she drove, to Paul's Churchyard, where there was a stop of Coaches attending Company coming out of the Cathedral. This gave me opportunity to hold · up a Crown to her Coachman, who gave me the Sigand make no hafte, as you know the way is when they favour a Chafe. By his many kind Blunders, driving against other Coaches, and · flipping of some of his Tackle, I could keep up with him, and lodged my fine Lady in the Parish of St. James's. As I gueffed when I first saw her at Church. her Bufiness is to win Hearts and throw 'em away, regarding nothing but the Triumph. I have had the Happiness, by tracing her through all with whom I heard · fhe was acquainted, to find one who was intimate with a Friend of mine, and to be introduced to her Notice. · I have made fo good use of my Time, as to procure from that Intimate of hers one of her Letters, which she writ to her when in the Country. This Epistle of her own may ferve to alarm the World against all her ordi-· nary Life, as mine, I hope, did those, who shall be-· hold her at Church. The Letter was written last Winter to the Lady who gave it me; and I doubt not but ' you will find it the Soul of an happy felf-loving Dame, ' that

that takes all the Admiration she can meet with, and returns none of it in Love to her Admirers.

Dear Jenny,

" I A M glad to find you are likely to be dispos'd of in A Marriage fo much to your approbation as you tell me. You fay you are afraid only of me, for I shall laugh at your Spouse's Airs. I beg of you not to fear it, for " I am too nice a Discerner to laugh at any, but whom most other People think fine Fellows; so that your Dear may bring you hither as foon as his Horses are in case " enough to appear in Town, and you be very fafe against any Rallery you may apprehend from me; for I am furrounded with Coxcombs of my own making, who are all ridiculous in a manner your Good-Man, I pro-" fume, cannot exert himfelf. As Men who cannot raise " their Fortunes, and are uneafy under the Incapacity of fhining at Court, rail at Ambition; fo do aukward and " infipid Women, who cannot warm the Hearts and " charm the Eyes of Men, rail at Affectation: But she " that has the Joy of feeing a Man's Heart leap into his " Eyes at beholding her, is in no pain for want of " Esteem among a Crew of that part of her own Sex, who " have no Spirit but that of Envy, and no Language but " that of Malice. I do not in this, I hope, express my-" felf infensible of the Merit of Leodacia, who lowers " her Beauty to all but her Husband, and never spreads " her Charms but to gladden him who has a right in " them: I fay, I do Honour to those who can be Coquettes, " and are not fuch; but I despise all who would be so, " and in despair of arriving at it themselves, hate and vi-" lify all those who can. But, be that as it will, in answer " to your Defire of knowing my History: One of my " chief present Pleasures is in Country Dances: and, in " obedience to me, as well as the Pleasure of coming up " to me with a good Grace, shewing themselves in their " Address to others in my Presence, and the like Oppor-" tunities, they are all Proficients that way: And I had " the Happiness of being the other Night where we " made fix Couple, and every Woman's Partner a pro-" fels'd Lover of mine. The wildest Imagination cannot " form to itself on any occasion, higher Delight than I " acknowledge myself to have been in all that Evening.
" I chose out of my Admirers a set of Men who most

" love me, and gave them Partners of fuch of my own

" Sex who most envy'd me. " MY way is, when any Man who is my Admirer " pretends to give himself Airs of Merit, as at this time " a certain Gentleman you know did, to mortify him by " favouring in his Presence the most infignificant Crea-" ture I can find. At this Ball I was led into the Com-" pany by pretty Mr. Fanfly, who, you know, is the most " obsequious, well shaped, well-bred Woman's Man in " Town. I at first Entrance declared him my Partner if " I danced at all; which put the whole Affembly into a " Grin, as forming no Terrors from such a Rival. But we had not been long in the Room, before I over-" heard the meritorious Gentleman above-mention'd fay " with an Oath, There is no Rallery in the Thing, she " certainly loves the Puppy. My Gentleman, when we " were dancing, took an occasion to be very soft in his "Oglings upon a Lady he danced with, and whom he "knew of all Women I love most to outshine. The Con-" test began who should plague the other most. I, who do " not care a Farthing for him, had no hard Task to out-" vex him. I made Fanfly, with a very little Encourage-" ment, cut Capers coupée, and then fink with all the Air " and Tenderness imaginable. When he perform'd this. " I observed the Gentleman you know of fall into the " fame way, and imitate as well as he could the despised " Fanfly. I cannot well give you, who are so grave a " Country Lady, the Idea of the Joy we have when we " fee a stubborn Heart breaking, or a Man of Sense " turning Fool for our fakes; but this happened to our " Friend, and I expect his Attendance whenever I go to " Church, to Court, to the Play, or the Park. This is a " Sacrifice due to us Women of Genius, who have the " Eloquence of Beauty, an easy Mien. I mean by an easy " Mien, one which can be on occasion easily affected: " For I must tell you, dear Jenny, I hold one Maxim, which is an uncommon one, to wit, That our greatest Charms are owing to Affectation. 'Tis to that our " Arms can lodge so quietly just over our Hips, and the " Fan can play without any Force or Motion but just of " the

"the Wrift. 'Tis to Affectation we owe the pensive " attention of Deidamia at a Tragedy, the scornful Ap-

" probation of Dulcimara at a Comedy, and the lowly

" Aspect of Lanquicels at a Sermon.

"TO tell you the plain Truth, I know no Pleasure " but in being admir'd, and have yet never failed of at-

" taining the Approbation of the Man whose Regard I

" had a mind to. You fee all the Men who make a Fi-" gure in the World (as wife a Look as they are pleafed

" to put upon the Matter) are moved by the fame Vani-

" ty as I am. What is there in Ambition, but to make " other People's Wills depend upon yours? This indeed

" is not to be aim'd at by one who has a Genius no

" higher than to think of being a very good Housewife " in a Country Gentleman's Family. The Care of Poul-

"try and Pigs are great Enemies to the Countenance:

" the vacant Look of a fine Lady is not to be preferved, " if she admits any thing to take up her Thoughts but

" her own dear Person. But I interrupt you too long

" from your Cares, and myself from my Conquests.

I am.

MADAM.

Your most bumble Servant.

GIVE me leave, Mr. SPECTATOR, to add her

Friend's Answer to this Epistle, who is a very discreet

' ingenious Woman.

Dear Gatty,

"I TAKE your Rallery in very good part, and am obliged to you for the free Air with which you

" fpeak of your own Gaities. But this is but a barren

" superficial Pleasure. Indeed, Gatty, we are made for " Man, and in serious Sadness I must tell you, whether

" you yourfelf know it or no, all these Galantries tend

" to no other end but to be a Wife and Mother as fast " as you can.

I am, Madam,

HE WAS THE THE THE PROPERTY OF THE PROPERTY OF

Nº 516 Wednesday, October 22.

Immortale odium & nunquam sanabile vulnus.
Inde furor vulgo, quòd Numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse Deos quos ipse colit——— Juv. Sat. 15. v. 34.

And mutually bequeath of from Sire to Son: Religious Spite, and pious Spleen bred first The Quarrel, which so long the Bigots nurst: Each calls the other's God a senseless Stock; His own, divine.

TATE.

F all the monstrous Passions and Opinions which have crept into the World, there is none so wonderful as that those who prosess the common Name of Christians, should pursue each other with Rancour and Hatred for Disserences in their way of sollowing the Example of their Saviour. It seems so natural that all who pursue the Steps of any Leader should form themselves after his Manners, that it is impossible to account for Effects so different from what we might expect from those who prosess themselves Followers of the highest Pattern of Meekness and Charity, but by ascribing such Effects to the Ambition and Corruption of those who are so audacious, with Souls full of Fury, to serve at the Altars of the God of Peace.

THE Massacres to which the Church of Rome has animated the ordinary People, are dreadful Instances of the Truth of this Observation; and whoever reads the History of the Irish Rebellion, and the Cruelties which ensued thereupon, will be sufficiently convinced to what Rage poor Ignorants may be worked up by those who profess Holiness, and become Incendiaries, and, under the Dispensation of Grace, promote Evils abhorrent to Na-

ture.

THIS Subject and Catastrophe, which deferve so well to be remarked by the Frotestant World, will, I doubt doubt not, be confidered by the Reverend and Learned Prelate that preaches to morrow before many of the Descendents of those who perished on that lamentable Day, in a manner suitable to the Occasion, and worthy

his own great Virtue and Eloquence.

I shall not dwell upon it any further, but only tranfcribe out of a little Tract, called, The Christian Hero,
published in 1701, what I find there in honour of the renowned Hero William III. who rescued that Nation
from the Repetition of the same Disasters. His late
Majesty, of glorious Memory, and the most Christian
King, are considered at the conclusion of that Treatise
as Heads of the Protestant and Roman Catholic World
in the following manner.

· THERE were not ever, before the Entrance of the

Christian Name into the World, Men who have main-

tained a more renowned Carriage, than the two great Rivals who possess the full Fame of the present Age.

and will be the Theme and Examination of the future.

They are exactly form'd by Nature for those Ends to

which Heaven feems to have fent them amongst us:
Both animated with a restless Defire of Glory, but pur-

fue it by different Means, and with different Motives.

To one it confists in an extensive undisputed Empire over his Subjects, to the other in their rational and vo-

· luntary Obedience: One's Happiness is founded in

their want of Power, the other's in their want of Defire

to oppose him. The one enjoys the Summit of For-

tune with the Luxury of a Persian, the other with the Moderation of a Spartan: One is made to oppress.

• the other to relieve the Oppressed: The one is fatif-

fy'd with the Pomp and Oftentation of Power to pre-

' fer and debase his Inferiors, the other delighted only

with the Cause and Foundation of it to cheri h and

protect them. To one therefore Religion is but a con-

' venient Difguise, to the other a vigorous Motive of

· Action.

FOR without such Ties of real and solid Honour,

• there is no way of forming a Monarch, but after the Machiavillian Scheme, by which a Prince must ever

feem to have all Virtues, but really to be Mailer of Vol. VII.

none; but is to be liberal, merciful and just, only as they ferve his Interests; while, with the noble Art of ' Hypocrify, Empire would be to be extended, and new

· Conquests be made by new Devices, by which prompt " Address his Creatures might infensibly give Law in

' the Business of Life, by leading Men in the Entertain-

" ment of it.

· THUS when Words and Show are apt to pass for the substantial things they are only to express, there would need no more to inflave a Country but to adorn 'a Court; for while every Man's Vanity makes him · believe himfelf capable of becoming Luxury, Enjoy-' ments are a ready Bait for Sufferings, and the Hopes of Preferment Invitations to Servitude; which Slavery ' would be colour'd with all the Agreements, as they call it, imaginable. The noblest Arts and Artists, the finest · Pens and most elegant Minds, jointly employ'd to fet it · cif, with the various Embellishments of sumptuous Entertainments, charming Assemblies, and polished Dif-· courses; and those apostate Abilities of Men, the adored · Monarch might profusely and skilfully encourage, while they flatter his Virtue, and gild his Vice at fo · high a rate, that he, without Scorn of the one, or · Love of the other, would alternately and occasionally · use both: So that his Bounty should support him in

· his Rapines, his Mercy in his Cruelties. 'NOR is it to give things a more severe Look than is natural, to suppose such must be the Consequences of

· a Prince's having no other Pursuit than that of his own Glory; for if we confider an Infant born into the

· World, and beholding itself the mightiest thing in it, · itself the present Admiration and future Prospect of a

fawning People, who profess themselves great or mean, according to the Figure he is to make amongst them,

· what Fancy would not be debauched to believe they were but what they professed themselves, his mere

· Creatures, and use them as such by purchasing with · their Lives a boundless Renown, which he, for want of

· a more just Prospect, would place in the Number of his

· Slaves, and the Extent of his Territories? Such undoubledly would be the tragical Effects of a Prince's

· living with no Religion, which are not to be surpassed but by his having a false one.

· IF Ambition were spirited with Zeal, what would follow, but that his People should be converted into an Army, whose Swords can make Right in Power, and

' folve Controversy in Belief? And if Men should be ' stiff-neck'd to the Doctrine of that visible Church, let

them be contented with an Oar and a Chain, in the ' midst of Stripes and Anguish, to contemplate on him,

· whose Yoke is easy, and whose Burden is light.

'WITH a Tyranny begun on his own Subjects, and 'Indignation that others draw their Breath independent of his Frown or Smile, why should he not proceed to ' the Seizure of the World? And if nothing but the 'Thirst of Sway were the Motive of his Actions, why 's should Treaties be other than mere Words, or solemn - national Compacts be any thing but an Halt in the " March of that Army, who are never to lay down their Arms, till all Men are reduc'd to the necessity of hang-

'ing their Lives on his wayward Will; who might fupinely, and at leifure, expiate his own Sins by other

' Mens Sufferings, while he daily meditates new

Slaughter, and new Conquest?

* FOR mere Man, when giddy with unbridled Power, ' is an infatiate Idol, not to be appealed with Myriads offer'd to his Pride, which may be puffed up by the Adulation of a base and prostrate World, into an Opi-' nion that he is fomething more than human, by being fomething less: And, alas, what is there that mortal " Man will not believe of himself, when complimented with the Attributes of God? He can then conceive · Thoughts of a Power as Omnipresent as his. ' should there be such a Foe of Mankind now upon Earth, have our Sins so far provoked Heaven, that we are left utterly naked to his Fury? Is there no · Fower, no Leader, no Genius, that can conduct and ' animate us to our Death or our Defence? Yes; our

' great God never gave one to reign by his Permission. but he gave to another also to reign by his Grace. ' ALL the Circumstances of the illustrious Life of our Prince, feem to have conspired to make him the ' Check and Bridle of Tyranny; for his Mind has been ' strengthened and confirmed by one continual struggle.

and Heaven has educated him by Adverfity to a quick H 2 Senie ' Sense of the Distresses and Miseries of Mankind, which he was born to redress: In just scorn of the trivial

Glories and light Oftentations of Power, that glorious Instrument of Providence moves, like that, in a steddy,

calm, and filent Course, independent either of Applause or Calumny; which renders him, if not in a political,

'yet in a moral, a philosophic, an heroic, and a 'Christian Sense, an absolute Monarch; who satisfy'd

with this unchangeable, just, and ample Glory, must

needs turn all his Regards from himself to the Service

of others; for he begins his Enterprises with his own. Share in the Success of them; for Integrity bears in it-

· felf its Reward, nor can that which depends not on

· Event ever know Disappointment

WITH the undoubted Character of a glorious Captain, and (what he much more values than the most splendid Titles) that of a fincere and honest Man, he is

the Hope and Stay of Europe, an universal Good not

• to be ingrossed by us only; for distant Potentates implore his Friendship, and injur'd Empires court his As-

fistance. He rules the World, not by an Invasion of

the People of the Earth, but the Address of its Princes; and if that World should be again rous'd from the

Repose which his prevailing Arms had given it, why flould we not hope that there is an Almighty, by

whose Influence the terrible Enemy that thinks him-

felf prepar'd for Battle, may find he is but ripe for

Destruction? and that there may be in the Womb of
 Time great Incidents, which may make the Catastrophe

of a prosperous Life as unfortunate as the particular

Scenes of it were successful? For there does not want

• a skilful Eye and resolute Arm to observe and grasp • the Occasion: A Prince, who from———

· ___ Fuit Ilium & ingens

· Gloria ---- Virg. Æn. 2. v. 325.

· Troy is no more, and Ilium was a Town.

DRYDEN.

PRODUCE STEEDS

Nº 517 Thursday, October 23.

Heu Pietas! heu prisca Fides! -

Virg. Æn. 6. v. 878.

Mirrour of ancient Faith!
Undaunted Worth! Inviolable Truth!

DRYDEN.

7 E last Night received a Piece of ill News at our Club, which very fenfibly afflicted every one of us. I question not but my Readers themselves will be troubled at the hearing of it. To keep them no longer in suspence, Sir Roger DE Coverley is dead. He departed this Life at his House in the Country, after a few Weeks Sickness. Sir Andrew Freeport has a Letter from one of his Correspondents in those Parts, that informs him the old Man caught a Cold at the County-Sessions, as he was very warmly promoting an Address of his own penning, in which he succeeded according to his Wishes. But this particular comes from a Whig Justice of Peace, who was always Sir Roger's Enemy and Antagonist. I have Letters both from the Chaplain and Captain SENTRY which mention nothing of it, but are filled with many Particulars to the honour of the good old Man. I have likewise a Letter from the Butler, who took fo much care of me last Summer when I was at the Knight's House. As my Friend the Butler mentions, in the Simplicity of his Heart, feveral Circumstances the others have passed over in Silence, I shall give my Reader a Copy of his Letter, without any Alteration or Diminution.

Honoured Sir,

NOWING that you was my old Master's good Friend, I could not forbear sending you the melancholy News of his Death, which has afflicted the whole Country, as well as his poor Servants, who loved him, I may say, better than we did our Lives. I am

· afraid he caught his Death the last County Sessions, where he would go to fee Juffice done to a poor Widow Woman, and her Fatherless Children, that had been wronged by a neighbouring Gentleman; for you ' know, Sir, my good Master was always the poor · Man's Friend. Upon his coming home, the first ' Complaint he made was, that he had lost his Rost-Beef Stomach, not being able to touch a Sirloin, · which was ferved up according to custom; and you ' know he used to take great delight in it. From that time forward he grew worse and worse, but still kept a good Heart to the last. Indeed we were once in great hope of his Recovery, upon a kind Message that was fent him from the Widow Lady whom he had ' made love to the forty last Years of his Life; but this only proved a Lightning before Death. He has bequeathed to this Lady, as a token of his Love, a great · Pearl Necklace, and a Couple of Silver Bracelets fet with Jewels, which belonged to my good old Lady his Mother: He has bequeathed the fine white Gelding, that he used to ride a hunting upon, to his 'Chaplain, because he thought he would be kind to ' him, and has left you all his Books. He has, moreover, bequeathed to the Chaplain a very pretty Tenement with good Lands about it. It being a very cold Day when he made his Will, he left for Mourning, to every Man in the Parish, a great Frize Coat, and to every Woman, a black Riding-hood. It was a most moving fight to fee him take leave of his poor Servants, commending us all for our Fidelity, whilst we were not able to speak a word for weeping. As we " most of us are grown gray-headed in our dear Master's Service, he has left us Pensions and Legacies, which we may live very comfortably upon the remaining part of our Days. He has bequeath'd a great deal more in Charity, which is not yet come to my Knowledge, and it is peremptorily faid in the Parish, that he has · left Money to build a Steeple to the Church; for he · was heard to fay fome time ago, that if he lived two ' Years longer, Coverly Church should have a Steeple to it. The Chaplain tells every body that he made a very good End, and never speaks of him without · Tears

· Tears. He was buried according to his own Directions, among the Family of the CoverLies, on the Left Hand of his Father Sir Arthur. The Coffin was carried by fix of his Tenants, and the Pall held up by fix of the Quorum: The whole Parish follow'd the Corps with heavy Hearts, and in their Mourning ' Suits, the Men in Frize, and the Women in Riding-' Hoods. Captain SENTRY, my Master's Nephew, has taken possession of the Hall House, and the whole · Estate. When my old Master saw him a little before his Death, he shook him by the Hand, and wished him Joy of the Estate which was falling to him, defiring him only to make a good Use of it, and to pay ' the several Legacies, and the Gifts of Charity which · he told him he had left as Quit-rents upon the Estate. ' The Captain truly feems a courteous Man, though he · fays but little. He makes much of those whom my · Master lov'd, and shews great Kindnesses to the old · House-dog, that you know my poor Master was so fond of. It wou'd have gone to your Heart to have · heard the Moans the dumb Creature made on the Day of my Master's Death. He has never joyed himself · fince; no more has any of us. 'Twas the melancho-· liest Day for the poor People that ever happened in · Worcestersbire. This is all from,

Honoured Sir,

Your most forrowful Servant,

Edward Biscuit.

P. S. My Master desired, some Weeks before he died, that a Book which comes up to you by the Carrier should be given to Sir ANDREW FREEPORT, in his Name.

THIS Letter, notwithstanding the poor Butler's manner of writing it, gave us such an Idea of our good old Friend, that upon the reading of it there was not a dry Eye in the Club. Sir Andrew opening the Book, sound it to be a Collection of Acts of Parliament. There was in particular the Act of Uniformity, with some H 4 Passages

Passages in it mark'd by Sir Roger's own Hand. Sir Andrew found that they related to two or three Points, which he had disputed with Sir Roger the last time he appeared at the Club. Sir Andrew, who would have been merry at such an Incident on another Occasion, at the sight of the old Man's Hand writing burst into Tears, and put the Book into his Pocket. Captain Sentry informs me, that the Knight has left Rings and Mourning for every one in the Club.

THE THE CONTRACTOR OF A TH

Nº 518 Friday, October 24.

Ne collapsa ruant subductis tecta columnis.

Juv. Sat. 8. v. 76.

'Tis poor relying on another's Fame: For, take the Pillars but away, and all The Superstructure must in ruins fall.

STEPNEY.

HIS being a Day of Business with me, I must make the present Entertainment like a Treat at an House-warming, out of such Presents as have been sent me by my Guests. The first Dish which I serve up is a Letter come fresh to my Hand.

Mr. SPECTATOR,

- T is with inexpressible Sorrow that I hear of the Death of good Sir Roger, and do heartily condole with you upon so melancholy an Occasion. I think
- you cught to have blackened the Edges of a Paper which brought us so ill News, and to have had it
- flamped likewise in Black. It is expected of you that you should write his Epitaph, and, if possible, fill
- his Place in the Club with as worthy and diverting a
 Member. I question not but you will receive many

· Recom-

Recommendations from the Public of fuch as will ap-

' pear Candidates for that Post.

'SINCE I am talking of Death, and have men-' tion'd an Epitaph, I must tell you, Sir, that I have made Discovery of a Churchyard in which I believe you might spend an Afternoon, with great Pleasure to ' yourself and to the Public: It belongs to the Church of Stebon-Heath, commonly called Stepney. or no it be that the People of that Parish have a par-' ticular Genius for an Epitaph, or that there be some · Poet among them who undertakes that Work by the ' great, I can't tell; but there are more remarkable In-' scriptions in that Place than in any other I have met ' with; and I may fay without Vanity, that there is ' not a Gentleman in England better read in Tomb stones ' than myfelf, my Studies having laid very much in ' Church-yards. I shall beg leave to fend you a Couple of Epitaphs, for a Sample of those I have just now ' mention'd. They are written in a different manner; ' the first being in the distused and luxuriant, the second ' in the close contracted Stile. The first has much of the 'Simple and Pathetic; the second is something Light,

Here Thomas Sapper lies interr'd. Ah why! Born in New England, did in London die; Was the third Son of Eight, legot upon His Mother Martha by his Father John. Much favour'd by his Prince he 'gast to be But nipt by Death at th' Age of I wenty three. Fatal to bim was that we Small pox ame. By which his Mother and two Piret ren came Also to breathe their last nine Years before. And now have left their Father to deplore The lofs of all his Children, with his Wife, Who was the Joy and Comfort of his Life.

The fecond is as follows:

but Nervous. The first is thus:

Here lies the Body of Daniel Saul, Spittle fields Weaver, and that's all:

"I will not dismiss you, whilst I am upon this Subject, without fending a fhort Epitaph which I once met with, though

- though I cannot possibly recollect the Place. 'Thought of it is serious, and in my Opinion, the
- finest that I ever met with upon this Occasion. You
- ' know, Sir, it is usual, after having told us the Name
- of the Person who lies interr'd, to lanch out into his · Praises. This Epitaph takes a quite contrary Turn,
- having been made by the Person himself some time
- · before his Death.

Hic jacet R. C. in expectatione diei supremi. Qualiserat dies iste indicabit.

'Here lieth R. C. in expectation of the last Day. What fort of a Man he was, that Day will discover.

1 am, S I R, &c.

The following Letter is dated from Cambridge.

SIR,

TYAVING lately read among your Speculations. an Essay upon Physiognomy, I cannot but think that if you made a Visit to this ancient University, · you might receive very confiderable Lights upon that · Subject, there being scarce a young Fellow in it who ' does not give certain Indications of his particular Hu-· mour and Disposition conformable to the Rules of that · Art. In Courts and Cities every Body lays a Confirmint upon his Countenance, and endeavours to look like the rest of the World; but the Youth of this Place, · having not yet formed themselves by Conversation, and the Knowledge of the World, give their Limbs and

· Features their full play. · AS you have confidered Human Nature in all its · Lights, you must be extremely well apprised, that there is a very close Correspondence between the outward and inward Man; that scarce the least Dawning, the · least Parturiency towards a Thought can be stirring in the Mind of Man, without producing a fuitable Revo-· lution in his Exteriors, which will eafily discover itself · to an Adept in the Theory of the Phiz. Hence it is, that the intrinsic Worth and Merit of a Son of Alma

· Mater is ordinarily calculated from the Cast of his

· Visage, the Contour of his Person, the Mechanism of his Drefs, the Disposition of his Limbs, the Manner of his Gate and Air, with a number of Circumstances of equal Consequence and Information: The Practi-' tioners in this Art often make use of a Gentleman's · Eyes to give 'em Light into the Posture of his Brains; take a handle from his Nose, to judge of the Size of his Intellects; and interpret the over-much Visibility and Pertness of one Ear, as an infallible mark of Re-· probation, and the fign the Owner of fo faucy a Member fears neither God nor Man. In conformity to this · Scheme, a contracted Brow, a lumpish down-cast Look, · a fober fedate Pace, with both Hands dangling quies and fleddy in Lines exactly parallel to each lateral Pocket of the Galligaskins, is Logic, Metaphysics and · Mathematics in Perfection. So likewise the Belles Lettres are typified by a Santer in the Gate, a Fall of one Wing of the Peruke backward, an Infertion of one Hand in the Fob, and a negligent Swing of the other, with a Pinch of right and fine Barcelona between Finger and 'Thumb, a due Quantity of the same upon the upper Lip, and a Noddle-Case loaden with Pulvil. Again, a grave solemn stalking Pace is Heroic Poetry, and Politics; an unequal one, a Genius for the Ode, and the · modern Ballad; and an open Breaft, with an audacious Display of the Holland Shirts, is construed a fatal Tendency to the Art Military. ' I might be much larger upon these Hints, but I

'I might be much larger upon these Hints, but I know whom I write to. If you can graft any Speculation upon them, or turn them to the Advantage of the Persons concerned in them, you will do a Work very becoming the British Specator, and oblige

Your very bumble Servant,

Tom Tweer.



ELECTRICAL SECTION OF THE PROPERTY OF THE PROP

Nº 519 Saturday, October 25.

Inde hominum pecudumque genus, vitæque volantum, Et quæ marn.oreo fert Monstra sub æquore pontus. Virg. Æn. 6. v. 728.

Hence Men and Beasts the breath of Life obtain, And Birds of Air, and Monsters of the Main.

DRYDEN.

HOUGH there is a great deal of Pleasure in contemplating the material World, by which I mean that System of Bodies into which Nature has so curiously wrought the Mass of dead Matter, with the several Relations which those Bodies bear to one another; there is still, methinks, something more wonderful and surprising in Contemplations on the World of Life, by which I mean all those Animals with which every part of the Universe is surnished. The material World is only the Shell of the Universe: The World of Life are its Inhabitants.

IF we consider those Parts of the material World which lie the nearest to us, and are therefore subject to our Observations and Inquiries, it is amazing to consider the Infinity of Animals with which it is flocked. Every part of Matter is peopled: Every green Leaf swarms with Inhabitants. There is scarce a fingle Humour in the Body of a Man, or of any other Animal, in which our Glaffes do not discover Myriads of living Creatures. The Surface of Animals is also covered with other Animals, which are in the same manner the Basis of other Animals that live upon it; nay, we find in the most solid Bodies, as in Marble itself, innumerable Cells and Cavities that are crouded with such imperceptible Inhabitants, as are too little for the naked Eye to discover. On the other hand, if we look into the more bulky Parts of Nature, we see the Seas, Lakes and Rivers, teeming with numberless Kinds of living Creatures: We find every Mountain and Marsh, Wilderness and Wood, plentifully stocked with Birds and Beasts, and every part of Matter affording proper Necessaries and Conveniences for the Livelihood of Multitudes which inhabit it.

THE Author of the Plurality of Worlds draws a very good Argument from this Confideration, for the Peopling of every Planet; as indeed it stems very probable from the Analogy of Reason, that if no part of Matter, which we are acquainted with, lies waste and useless, those great Bodies, which are at such a Distance from us, should not be desert and unpeopled, but rather that they should be furnished with Beings adapted to their respective Situations.

EXISTENCE is a Bleffing to those Beings only which are endowed with Perception, and is in a manner thrown away upon dead Matter, any farther than as it is subservient to beings which are conscious of their Existence. Accordingly we find, from the Bodies which lie under our Observation, that Matter is only made as the Basis and Support of Animals, and that there is no more of the one, than what is necessary for the Existence of the

other.

INFINITE Goodness is of so communicative a nature, that it seems to delight in the conferring of Existence upon every Degree of perceptive Being. As this is a Speculation, which I have often pursued with great Pleasure to myself, I shall enlarge farther upon it, by considering that part of the Scale of Beings which

comes within our Knowledge.

THERE are some living Creatures which are raised but just above dead Matter: To mention only that Species of Shell-sish, which are form'd in the Fashion of a Cone, that grow to the Surface of several Rocks, and immediately die upon their being sever'd from the Place where they grow. There are many other Creatures but one remove from these, which have no other Sense besides that of feeling and Taste. Others have till an additional one of Hearing; others of Smell, and others of Sight. It is wonderful to observe, by what a gradual Progress the World of Life advances through a prodigious Variety of Species, before a Creature is form'd that is complete in all its Senses; and even among these there is such a different degree of Persection in the Sense

Sense which one Animal enjoys beyond what appears in another, that though the Sense in different Animals be distinguished by the same common Denomination, it seems almost of a different Nature. If after this we look into the several inward Persections of Cunning and Sagacity, or what we generally call Instinct, we find them rising after the same manner imperceptibly one above another, and receiving additional Improvements, according to the Species in which they are implanted. This Progress in Nature is so very gradual, that the most persect of an inferior Species comes very near to the most impersect of that which is immediately above it.

THE exuberant and overflowing Goodness of the Supreme Being, whose Mercy extends to all his Works, is plainly feen, as I have before hinted, from his having made so very little Matter, at least what falls within our Knowledge, that does not fwarm with Life: Nor is his Goodness less feen in the Diversity, than in the Multitude of living Creatures. Had he only made one Species of Animals, none of the rest would have enjoyed the Happiness of Existence; he has, therefore, specified in his Creation every Degree of Life, every Capacity of Being. The whole Chasm of Nature, from a Plant to a Man, is filled up with diverse kinds of Creatures, rifing one over another, by fuch a gentle and easy Ascent, that the little Transitions and Deviations from one Species to another, are almost insensible. This intermediate Space is so well husbanded and managed, that there is fcarce a degree of Perception which does not appear in some one part of the World of Life. Is the Goodness or Wisdom of the divine Being, more manifested in this his Proceeding?

THERE is a Consequence, besides those I have already mentioned, which seems very naturally deducible from the foregoing Considerations. If the Scale of Being rises by such a regular Progress, so high as Man, we may by a parity of Reason suppose that it still proceeds gradually through those Beings which are of a Superior Nature to him; since there is an infinitely greater space and room for different Degrees of Perfection, between the Supreme Being and Man, than between Man and the

most despicable Insect. The Consequence of so great a variety of Beings which are superior to us, from that variety which is inserior to us, is made by Mr. Locke, in a Passage which I shall here set down, after having premised, that notwithstanding there is such infinite room between Man and his Maker for the creative Power to exert itself in, it is impossible that it should ever be filled up, since there will be still an infinite Gap or Distance between the highest created Being, and the Power which

produced him.

THAT there should be more Species of intelligent Creatures above us, than there are of sensible and material below us, is probable to me from hence; That in all the wifible corporeal World, we see no Chasms, or no Gaps. All quite down from us, the descent is by easy Steps, and a continued Series of things, that in each remove differ very little one from the other. There are Fishes that have Wings, and are not Strangers to the airy Region : and there are some Birds, that are Inhabitants of the Water; whose Blood is cold as Fishes, and their Flesh so like in taste, that the Scrupulous are allowed them on Fish-days. There are Animals so near of kin both to Birds and Beasts, that they are in the middle between both: Amphibious Animals link the Terrestrial and Aquatic together: Seals live at Land and at Sea. and Porpoises have the warm Blood and Entrails of a Hog; not to mention what is confidently reported of Mermaids or Sea-Men. There are some Brutes, that seem to have as much Knowledge and Reason, as some that are called Men; and the Animal and Vegetable Kingdoms are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be terceived any great difference between them: and fo on 'till we come to the lowest and the most inorganical parts of Matter, we shall find every where that the leveral Species are linked together, and differ but in almost insensible Degrees. And ruben we consider the infinite l'ower and Wildom of the Maker, we have reason to think that it is suitable to the magnificent Harmony of the Universe, and the great Defign and infinite Goodness of the Architest, that the Species of Creatures should also, by gentle degrees ascend upward from us toward his infinite. Perf. Sian, fection, as we see they gradually descend from us downward: Which if it be probable, we have reason then to be persuaded, that there are far more Species of Creatures above us, than there are beneath; we being in degrees of Perfection much more remote from the infinite Being of God, than we are from the lowest State of Being, and that which approaches nearest to nothing. And yet of all those distinct Species, we have no clear

distinct Ideas.

IN this System of Being, there is no Creature so wonderful in its Nature, and which so much deserves our particular Attention, as Man, who fills up the middle Space between the Animal and Intellectual Nature, the visible and invisible World, and is that Link in the Chain of Beings, which has been often termed the Nexus utriusque Mundi. So that he who in one respect is associated with Angels and Arch-Angels, may look upon a Being of infinite Perfection as his Father, and the highest Order of Spirits as his Brethren, may in another respect say to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister.

ECOMORDINA ESTA

Nº 520 Monday, October 27.

Quis desiderio sit pudor aut modus Tam chari capitis! — Hor. Od. 24. l. 1. v. 1. And who can grieve too much? what time shall end Our Mourning for so dear a Friend? CREECH.

Mr. SPECTATOR,

HE just Value you have expressed for the Matrimonial State, is the reason that I now venture to write to you, without fear of being ridiculous; and confess to you, that though it is three Months since I lost a very agreeable Woman, who was my Wise, my Sorrow is Hill fresh; and I am often, in the midst of Company, upon any Circumstance that revives her Memory, with a Reslexion what she would say or do on fuch

' fuch an Occasion: I say, upon any Occurrence of that nature, which I can give you a fense of, though I canonot express it wholly, I am all over Softness, and am obliged to retire, and give way to a few Sighs and Tears, before I can be easy. I cannot but recommend the Sub-' ject of Male Widowhood to you, and beg of you to touch upon it by the first Opportunity. To those who have not lived like Husbands during the Lives of their · Spouses, this would be a tasteless Jumble of Words; but to fuch (of whom there are not a few) who have · enjoy'd that State with the Sentiments proper for it ' you will have every Line, which hits the Sorrow, attended with a Tear of Pity and Consolation. For I ' know not by what Goodness of Providence it is, that every gush of Passion is a step towards the Relief of it; and there is a certain Comfort in the very Act of Sorrowing, which, I suppose, arises from a secret Consciousness in the Mind, that the Affliction it is under · flows from a virtuous Cause. My Concern is not in-· deed fo outrageous as at the first Transport; for I · think it has subsided rather into a sober State of Mind, than any actual Perturbation of Spirit. There might be Rules formed for Mens Behaviour on this great Incident, to bring them from that Misfortune into the ' Condition I am at present; which is, I think, that my · Sorrow has converted all Roughness of Temper into · Meekness, Good-nature, and Complacency: But in-· deed, when in a serious and lonely Hour I present my departed Confort to my Imagination, with that Air of Persuasion in her Countenance when I have been in ' Passion, that sweet Affability when I have been in Good-humour, that tender Compassion when I have ' had any thing which gave me Uneafiness; I confess to ' you I am inconsolable, and my Eyes gush with Grief ' as if I had seen her but just then expire. In this Condition I am broken in upon by a charming young Wo-' man, my Daughter, who is the Picture of what her ' Mother was on her Wedding day. The good Girl frives to comfort me; but how shall I let you know that all the Comfort she gives me is to make my Tears · flow more easily? The Child knows she quickens my Sorrows, and rejoices my Heart at the same time. 'Oh, ye Learned! tell me by what Word to speak a Motion of the Soul, for which there is no Name.

When she kneels and bids me be comforted, she is my Child; when I take her in my Arms, and bid her say

ono more, the is my very Wife, and is the very Com-

forter I lament the loss of. I banish her the Room, and weep aloud that I have lost her Mother, and that I have her.

'Mr. SPECTATOR, I wish it were possible for you to have a Sense of these pleasing Perplexities; you might communicate to the guilty part of Mankind, that they are incapable of the Happiness which is in the very Sorrows of the Virtuous.

' BUT pray-spare me a little longer; give me leave to tell you the Manner of her Death. She took leave of all her Family, and bore the vain Application of Me-' dicines with the greatest Patience imaginable. When the Physician told her she must certainly die, she desired, as well as she could, that all who were present, except myself, might depart the Room. She said she had nothing to fay, for the was refigned, and I knew all · she knew that concerned us in this World; but she defired to be alone, that in the Presence of God only she might, without Interruption, do her last Duty to me, of thanking me for all my Kindness to her; adding, that she hoped in my last Moments I should feel the fame Comfort for my Goodness to her, as she did in ' that she had acquitted herself with Honour, Truth and · Virtue to me.

I curb myself, and will not tell you that this Kindness cut my Heart in twain, when I expected an Accusation for some passionate Starts of mine, in some
parts of our time together, to say nothing but thank me
for the Good, if there was any Good suitable to her
own Excellence! All that I had ever said to her, all the
Circumstances of Sorrow and Joy between us, crowded
upon my Mind in the same Instant; and when immediately after I saw the Pangs of Death come upon that
dear Body which I had often embraced with Transport, when I saw those cherishing Eyes begin to be
ghastly, and their last struggle to be to six themselves
on me, how did I lose all Patience? She expired in

my Arms, and in my Distraction I thought I saw her Bosom still heave. There was certainly Life yet still

· left; I cried, she just now spoke to me: But alas! I ' grew giddy, and all things moved about me from the

' Distemper of my own Head; for the best of Women was

breathless, and gone for ever.

' NOW the Doctrine I would, methinks, have you raise from this Account I have given you, is, That there is a certain Equanimity in those who are good and just, · which runs into their very Sorrow, and disappoints the · Force of it. Though they must pass through Afflictions in common with all who are in human Nature, yet their conscious Integrity shall undermine their Affliction; nay, that very Affliction shall add Force to their Integrity, from a Reflexion of the use of Virtue in the Hour of Affliction. I sat down with a design to put you upon · giving us Rules how to overcome such Griefs as these, · but I should rather advise you to teach Men to be capa-

ble of them. 'YOU Men of Letters have what you call the fine · Tafte in your Apprehensions of what is properly done or faid: There is fomething like this deeply grafted in the Soul of him who is honest and faithful in all his Thoughts and Actions. Every thing which is false, vicious or unworthy, is despicable to him, though all the World should approve it. At the same time he has the most lively Sensibility in all Enjoyments and Sufferings which it is proper for him to have, where any Duty of · Life is concerned. To want Sorrow when you in Decency and Truth should be afflicted, is, I should think, a greater Instance of a Man's being a Blockhead, than not to know the Beauty of any Paffage in Virgil. You have onot yet observed, Mr. SPECTATOR, that the fine · Gentlemen of this Age set up for hardness of Heart, and Humanity has very little share in their Pretences. · He is a brave Fellow who is always ready to kill a . Man he hates, but he does not stand in the same de-

gree of Esteem who laments for the Woman he loves.

· I should fancy you might work up a thousand pretty · Thoughts, by reflecting upon the Persons most suf-

· ceptible of the fort of Sorrow I have spoken of; and I dare fay you will find upon Examination, that they ' are the wisest and the bravest of Mankind who are the 'most capable of it. I am,

Norwich,

SIR,

7º Octobris

Your most bumble Servant,

T

F. J.

" was

HAR ALL HOLD AND ALL STOP

Nº 521 Tuesday, October 28.

Vera redit facies, dissimulata perit. P. Arb. The real Face returns, the counterfeit is lost.

Mr. SPECTATOR,

I HAVE been for many Years loud in this Assertion, That there are very few that can see or hear, I mean that can report what they have seen or heard; and this thro' Incapacity or Prejudice, one of which disables almost every Man who talks to you from representing things as he ought. For which reason I am come to a Resolution of believing nothing I hear; and I contemn the Man given to Narration under the Appellation of a Matter-of-Fact Man: And according to me, a Matter-of-Fact Man, is one whose Life and Conversation is spent in the Report of what is not Matter of-Fact.

I remember when Prince Eugene was here, there was no knowing his Height or Figure, till you, Mr. SPECTATOR, gave the Public Satisfaction in that Matter. In Relations, the Force of the Expression lies very often more in the Look, the Tone of Voice, or the Gesture, than the Words themselves; which being repeated in any other manner by the undiscerning, bear a very different Interpretation from their original Meaning. I must confess, I formerly have turn'd this Humour of mine to very good account; for whenever I heard any Narration utter'd with extraordinary Vehemence, and grounded upon considerable Authority, I

was always ready to lay any Wager that it was not fo: Indeed I never pretended to be so rash, as to fix the matter any particular way in opposition to theirs; but as there are a hundred ways of any thing happening, befides that it has happen'd, I only controverted its fal-Iing out in that one manner as they fettled it, and left it to the ninety nine other Ways, and consequently had more Probability of Success. I had arrived at a particular Skill in warming a Man fo far in his Narration, as to make him throw in a little of the Marvellous, and then, if he has much Fire, the next Degree is the 'Impossible. Now this is always the Time for fixing ' the Wager. But this requires the nicest Management, otherwise very probably the Dispute may arise to the ' old Determination by Battle. In these Conceits I have been very fortunate, and have won some Wagers of those who have professedly valued themselves upon Intelligence, and have put themselves to great Charge and Expence to be mifinform'd confiderably sooner than the rest of the World.

· HAVING got a comfortable Sum by this my op-' position to public Report, I have brought myself now to fo great a Perfection in Inattention, more especially to · Party Relations, that at the same time I feem with greedy Ears to devour up the Discourse, I certainly do ont know one Word of it, but purfue my own course of 'Thought, whether upon Business or Amusement, with • much Tranquillity: I fay Inattention, because a late · Act of Parliament has fecur'd all Party liars from the Penalty of a Wager, and consequently made it unprofi-' table to attend to them. However, Good-breeding obliges ' a Man to maintain the Figure of the keenest Attention. the true Posture of which in a Coffee house I take to confift in leaning over a Table, with the edge of it for pressing hard upon your Stomach: for the more Pain the Narration is received with, the more gracious is your bending over. Befides that the Narrator thinks you forget your Pain, by the Pleasure of hearing him.

• FORT Knock has occasioned several very perplexed and inelegant Hears and Animosities; and there was one tother day in a Cossee-house where I was, that took upon him to clear that Business to me, for he said he

was there. I knew him to be that fort of Man that had not Strength of Capacity to be inform'd of any thing that depended merely upon his being an Eye-Witness, and therefore was fully satisfied he could give me no Information, for the very same reason he believed he could, for he was there. However, I heard him with the same Greediness as Shakespear describes in the following Lines.

I Saw a Smith fland on his Hammer, thus,

With open Mouth swallowing a Taylor's News. 'I confess of late I have not been so much amazed at the Declaimers in Coffee-houses as I formerly was, being fatisfied that they expect to be rewarded for their Vociferations. Of these Liars there are two Sorts. The Genius of the first confists in much Impudence and a ' flrong Memory; the others have added to these Qualifications a good Understanding and smooth Language. 'These therefore have only certain Heads, which they ' are as eloquent upon as they can, and may be call'd ' Embellishers; the others repeat only what they hear from others as literally as their Parts or Zeal will per-' mit, and are call'd Reciters. Here was a Fellow in ' Town some Years ago, who used to divert himself by telling a Lye at Charing Cross in the Morning at eight of the Clock, and then following it through all ' parts of the Town till eight at Night; at which time he came to a Club of his Friends, and diverted them with an Account what Censure it had at Will's in Co-· vent-Garden, how dangerous it was believed to be at · Child's, and what Inference they drew from it with relation to Stocks at Jonathan's. I have had the Ho-· nour to travel with this Gentleman I speak of in search of one of his Falshoods; and have been prefent when they have described the very Man they have spoken to, as him who first reported it, tall or short, black or fair, a Gentleman or a Raggamushin, according as they liked the Intelligence. I have heard one of our ingenious Writers of News fay, that when he has had a Customer come with an Advertisement of an Appren-' tice or a Wife run away, he has defired the Advertiser to compose himself a little, before he dictated the · Description

Description of the Offender: For when a Person is put into a public Paper by a Man who is angry with him, the real Description of such Person is hid in the Desorthity with which the angry Man described him; therefore this Fellow always made his Customers describe him as he would the Day before he offended, or else he was fure he would never find him out. These and many

other Hints I could suggest to you for the Elucidation of all Fictions; but I leave it to your own Sagacity te

improve or neglect this Speculation.

I am, SIR,

Your most Obedient,

Humble Servant.

Posscript to the Spectator, Number 502.

N. B. There are in the Play of the Self-Tormentor of Terence, which is allowed a most excellent Comedy, several Incidents which would draw Tears from any Mon of Sense, and not one which would move his Laughter.

CENTURES CONTROL OF THE PROPERTY OF THE PROPER

Nº 522 Wednesday, October 29.

- Adjuro nunquam eam me deserturum;

Non, si capiundos mibi sciam esse inimicos omnes bomines. Hanc mibi expetivi, contigit: conveniunt mores: valeant,

Qui inter nos discidium volunt: banc, nisi mors, nit adimet nemo. Ter. Audr. Act 4. Sc. 2.

I swear never to for sake her; no, tho' I were sure to make all Men my Enemies: Her I desired; Her I have obtain'd; our Humours agree: Perish all those who wou'd separate us! Death alone shall desirve me of her.

I SHOULD esteem myself a very happy Man, if my Speculations could in the least contribute to the rectifying the Conduct of my Readers in one of the most important Assairs of Life, to wit their Choice in Mariniage.

riage. This State is the Foundation of Community, and the chief Band of Society; and I do not think I can be too frequent on Subjects which may give Light to my unmarried Readers in a particular which is so effential to their following Happiness or Misery. A virtuous Dispofition, a good Understanding, an agreeable Person, and an easy Fortune, are the things which should be chiefly regarded on this occasion. Because my present View is to direct a young Lady, who, I think, is now in doubt whom to take of many Lovers, I shall talk at this time to my female Reader. The Advantages, as I was going to fay, of Sense, Beauty and Riches, are what are certainly the chief Motives to a prudent young Woman of Fortune for changing her Condition; but as she is to have her Eve upon each of these, she is to ask herself whether the Man who has most of these Recommendations in the Lump is not the most defirable. He that has excellent Talents, with a moderate Estate, and an agreeable Perfon, is preferable to him who is only rich, if it were only that good Faculties may purchase Riches, but Riches cannot purchase worthy Endowments. I do not mean that Wit, and a Capacity to entertain, is what should be highly valued, except it is founded upon Good-nature and Humanity. There are many ingenious Men, whose Abilities do little else but make themselves and those about them uneasy: Such are those who are far gone in the Pleasures of the Town, who cannot support Life without quick Sensations and gay Reflexions, and are Strangers to Tranquillity, to right Reason, and a calm Motion of Spirits without Transport or Dejection. These ingenious Men, of all Men living, are most to be avoided by her who would be happy in a Husband. They are immediately fated with Possession, and must necessarily sly to new Acquifitions of Beauty, to pass away the whiling Moments and Intervals of Lie; for with them every Hour is heavy that is not joyful. But there is a fort of Man of Wit and Sense, that can reflect upon his own Make, and that of his Partner, with the Eyes of Reason and Honour, and who believes he offends against both these, if he does not look upon the Woman (who chose him to be under his Protection in Sickness and Health) with the utmost Gratitude, whether from that Moment she

is shining or desective in Person or Mind: I say there are those who think themselves bound to supply with Good-nature the Failings of those who love them, and who always think those the Objects of Love and Pity, who came to their Arms the Objects of Joy and Admiration.

OF this latter fort is Lysander, a Man of Wit, Learning, Sobriety and Good-nature, of Birth and Estate below no Woman to accept, and of whom it might be faid, should he succeed in his present Wishes, his Mistress rais'd his Fortune, but not that she made it. When a Woman is deliberating with herself whom she shall choose of many near each other in other Pretensions, certainly he of best Understanding is to be preferred. Life hangs heavily in the repeated Conversation of one who has no Imagination to be fired at the feveral Occasions and Objects which come before him, or who cannot Arike out of his Reflexions new Paths of pleafing Discourse. Honest Will Thrash and his Wife, the' not married above four Months, have scarce had a Word to fay to each other this fix Weeks; and one cannot form to one's felf a fillier Picture, than these two Creatures in folemn Pomp and Plenty unable to enjoy their Fortunes, and at a full Stop among a Crowd of Servants, to whose Taste of Life they are beholden for the little Satisfactions by which they can be understood to be fo much as barely in being. The Hours of the Day, the Distinctions of Noon and Night, Dinner and Supper, are the greatest Notices they are capable of. This is perhaps representing the Life of a very modest Woman, joined to a dull Fellow, more infipid than it really deserves; but I am sure it is not to exalt the Commerce with an ingenious Companion too high, to fay that every new Accident or Object, which comes into fuch a Gentleman's way, gives his Wife new Pleasures and Satisfactions. The Approbation of his Words and Actions is a continual new Feast to her, nor can she enough applaud her good Fortune in having her Life varied every hour, her Mind more improv'd, and her Heart more glad from every Circumstance which they meet with. He will lay out his Invention in ferming new Pleafures and Amusements, and make the Fortune Vol. VII.

the has brought him subservient to the Honour and Reputation of her and hers. A Man of Sense who is thus obliged, is ever contriving the Happiness of her who did him so great a Distinction; while the Fool is ungrateful without Vice, and never returns a Favour because he is not sensible of it. I would, methinks, have fo much to fay for myfelf, that if I fell into the hands of him who treated me ill, he should be sensible when he did so: His Conscience should be of my side whatever became of his Inclination. I do not know but it is the infipid Choice which has been made by those who have the Care of young Women, that the Marriage State itself has been liable to fo much Ridicule. But a well chosen Love, mov'd by Passion on both sides, and perfected by the Generosity of one Party, must be adorn'd with fo many handsom Incidents on the other fide, that every particular Couple would be an Example in many Circumstances to all the rest of the Species. I shall end the Chat upon this Subject with a couple of Letters, one from a Lover who is very well acquainted with the way of bargaining on these occasions; and the other from his Rival, who has a less Estate, but great Galantry of Temper. As for my Man of Prudence, he makes love, as he fays, as if he were already a Father, and laying afide the Passion, comes to the Reason of the thing.

Madam,

Estate, and consider'd what Estate you have, which it seems is only yours, and to the Male Heirs of your Body; but, in default of such Issue, to the right Heirs of your Uncle Edward for ever. Thus, Madam, I am advis'd you cannot (the Remainder not being in you) dock the Entail; by which means my Estate, which is Fee-Simple, will come by the Settlement propos'd to your Children begotten by me, whether they are Males or Females; but my Children begotten upon you will not inherit your Lands, except I beget a Son. Now, Madam, fince things are so, you are a Woman of that Prudence, and understand

the World fo well, as not to expect I should give you more than you can give me.

I am, Madam,

(with great Respect)

Your most obedient bumble Servant,

T. W.-

THE other Lover's Estate is less than this Gentleman's, but he express'd himself as follows.

Madam.

HAVE given in my Estate to your Counsel, and desired my own Lawyer to insist upon no Terms.

which your Friends can propose for your certain Ease and Advantage: For indeed I have no notion of mak-

ing Difficulties of presenting you with what cannot make me happy without you.

I am, Madam,

Your most devoted humble Servant,

B. T.

YOU must know the Relations have met upon this, and the Girl being mightily taken with the latter Epistle, she is laugh'd at, and Uncle Edward is to be dealt with to make her a suitable Match to the worthy Gentleman who has told her he does not care a farthing for her. All I hope for is, that the Lady Fair will make use of the first light Night to show B. T. she understands a Marriage is not to be consider'd as a common Bargain.



CFS#GNOVENDIEGO

Nº 523 Thursday, October 30.

Nunc Lyciæ fortes, nunc & Jove missus ab ipso Interpres Divûm fert horrida justa per auras. Scilicet is superis labor— Virg. Æn. 4. v. 376.

Now Lycian Lots, and now the Delian God; Now Hermes is employ'd from Jove's Abode, To warn him hence; as if the peaceful State Of heavenly Pow'rs were touch'd with human Fate!

DRYDEN.

I AM always highly delighted with the discovery of any rising Genius among my Countrymen. For this reason I have read over, with great pleasure, the late Miscellany publish'd by Mr. Pope, in which there are many excellent Compositions of that ingenious Gentleman. I have had a pleasure of the same kind, in perusing a Poem that is just published on the Prospect of Peace, and which, I hope, will meet with such a Reward from its Patrons, as so noble a Performance deserves. I was particularly well pleased to find that the Author had not amused himself with Fables out of the Pagan Theology, and that when he hints at any thing of this nature he alludes to it only as to a Fable.

MANY of our modern Authors, whose Learning very often extends no farther than Ovid's Metamorphoses, do not know how to celebrate a great Man, without mixing a Parcel of School-boy Tales with the Recital of his Actions. If you read a Poem on a fine Woman, among the Authors of this Class, you shall see that it turns more upon Venus or Helen, than on the Party concerned. I have known a Copy of Verses on a great Hero highly commended; but upon asking to hear some of the beautiful Passages, the Admirer of it has repeated to me a Speech of Apollo, or a Description of Polypheme.

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ae. At At other times when I have search'd for the Actions of a great Man, who gave a Subject to the Writer, I have been entertain'd with the Exploits of a River-God, or have been forced to attend a Fury in her mischievous Progress, from one End of the Poem to the other. When we are at School it is necessary for us to be acquainted with the System of Pagan Theology, and may be allow'd to enliven a Theme, or point an Epigram with an Heathen God; but when we would write a manly Panegyric, that should carry in it all the Colours of Truth, nothing can be more ridiculous than to have recourse to our Jupiters and Junos.

NO Thought is beautiful which is not just, and no Thought can be just which is not founded in Truth, or at

least in that which passes for such.

IN Mock-Heroic Poems, the Use of the Heathen Mythology is not only excusable but graceful, because it is the Defign of fuch Compositions to divert, by adapting the fabulous Machines of the Ancients to low Subjects, and at the same time by ridiculing such kinds of Machinery in modern Writers. If any are of opinion, that there is a Necessity of admitting these Classical Legends into our ferious Compositions, in order to give them a more Poetical Turn; I would recommend to their Confideration the Pastorals of Mr. Philips. One would have thought it impossible for this kind of Poetry to have fublisted without Fawns and Satyrs, Wood-Nymphs and Water Nymphs, with all the Tribe of rural Dei-But we see he has given a new Life, and a more natural Beauty to this way of Writing, by substituting in the place of these antiquated Fables, the superstitious Mythology which prevails among the Shepherds of our own Country.

VIRGIL and Homer might compliment their Heroes, by interweaving the Actions of Deities with their Atchievements; but for a Christian Author to write in the Pagan Creed, to make Prince Eugene a Favourite of Mars, or to carry on a Correspondence between Bellona and the Marshal de Villars, would be downright Puerility, and unpardonable in a Poet that is past fixteen. It is want of sufficient Elevation in a Genius to describe Realities, and place them in a shining Light, that makes

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him have recourse to such trisling antiquated Fables; as a Man may write a fine Description of Bacchus or Apollo, that does not know how to draw the Character of any of his Contemporaries.

I N order therefore to put a stop to this absurd Practice, I shall publish the following Edict, by virtue of that Spec-

tatorial Authority with which I stand invested.

X7 HEREAS the Time of a general Peace is, in all appearance, drawing near, being inform'd that there are several ingenious Persons who intend to fliew their Talents on so happy an Occasion, and being willing, as much as in me lies, to prevent that · Effusion of Nonsense, which we have good Cause to apprehend; I do hereby firially require every Person, who shall write on this Subject, to remember that he is a Christian, and not to sacrifice his Catechism to his Poetry. In order to it, I do expect of him in the first place, to make his own Poem, without depending upon Phabus for any part of it, or calling out for Aid upon any one of the Muses by Name. I do likewise positively forbid the sending of Mercury with any particular Message or Dispatch relating to the Peace, and shall by no means suffer Minerva to take upon her the Shape of any Plenipotentiary concerned in this great Work. I do further declare, that I shall not allow the Destinies to have had an hand in the Deaths of the feveral thousands who have been slain in the late War, being of opinion that all fuch Deaths may be very well accounted for by the Christian System of Powder I do therefore strictly forbid the Fates to cut and Ball. the Thread of Man's Life upon any pretence whatfoever, unless it be for the sake of the Rhime. And whereas I have good reason to fear, that Neptune will have a great deal of Business on his hands, in several Poems which we may now suppose are upon the Anvil, I do also prohibit his Appearance, unless it be done in Metaphor, Simile, or any very short Allusion, and that even here he be not permitted to enter but with great Caution and Circumspection. I defire that the same Rule may be extended to his whole Fraternity of Heathen Gods, it being my design to condemn every Poem · to

to the Flames in which Jupiter thunders, or exercises any other Act of Authority which does not belong to him: In short, I expect that no Pagan Agent shall be introduced, or any Fact related which a Man cannot give credit to with a good Conscience. Provided always that nothing herein contained shall extend, or be construed to extend, to several of the Female Poets in this Nation, who shall still be left in sull Possession of their Gods and Goddess, in the same manner as if this Paper had never been written.



Nº 524 Friday, October 31.

Sen:

HEN I first of all took it in my head to write Dreams and Visions, I determined to print nothing of that nature, which was not of my own Invention. But several laborious Dreamers have of late communicated to me Works of this Nature, which, for their Reputations and my own, I have hitherto suppressed. Had I printed every one that came to my hands, my Book of Speculations would have been little elfe but a Book of Visions. Some of my Correspondents have indeed been so very modest, as to offer at an Excuse for their not being in a capacity to dream better. I have by me, for example, the Dream of a young Gentleman not past Fisteen. I have likewise by me the Dream of a Person of Quality, and another called the Lady's Dream. In these, and other Pieces of the same nature, it is supposed the usual Allowances will be made to the Age, Condition and Sex of the Dreamer. To prevent this Inundation of Dreams, which daily flows in upon me, I shall apply to all Dreamers of Dreams, the Advice which Epictetus has couched, after his manner, in a very simple and concise Precept. Never tell thy Dreams, says that Philosopher, for tho' thou thyself may st take a Pleasure in telling thy Dream, another will take no pleasure in hearing it. After this short Presace, I must do justice to two or three Visions which I have lately publish'd, and which I have owned to have been written by other Hands. I shall add a Dream to these, which comes to me from Scotland, by one who declares himself of that Country, and for all I know may be second-sighted. There is, indeed, something in it of the Spirit of John Bunyan; but at the same time a certain Sublime, which that Author was never Master of. I shall publish it, because I question not but it will fall in with the Taste of all my popular Readers, and amuse the Imaginations of those who are more prosound; declaring at the same time, that this is the last Dream which I intend to publish this Season.

SIR,

I WAS last Sunday in the Evening led into a serious Reslexion on the Reasonableness of Virtue, and great

Folly of Vice, from an excellent Sermon I had heard that Afternoon in my Parish-Church. Among other

Observations, the Preacher shew'd us that the Tempta-

tions which the Tempter propos'd, were all on a Sup-

an Intention to render us such; that in no other Affair we would suffer ourselves to be thus imposed upon, in

a Case so plainly and clearly against our visible Interest.

His Illustrations and Arguments carried fo much Persuafion and Conviction with them, that they remained a

considerable while fresh, and working in my Memory;

'till at last the Mind, fatigued with Thought, gave way to the forcible Oppressions of Slumber and Sleep, whilst

Fancy, unwilling yet to drop the Subject, presented me

with the following Vision.

'METHOUGHT I was just awoke out of a Sleep, that I could never remember the beginning of; the

Place where I found myself to be, was a wide and spacious Plain, sull of People that wandered up and down

through several beaten Paths, whereof some few were

ftraight, and in direct Lines, but most of them winding and turning like a Labyrinth; but yet it appeared to

" me afterwards, that these last all met in one Issue, so that

that many that seemed to seer quite contrary Courses, did at length meet and face one another, to the no

f little Amazement of many of them.

IN the midst of the Plain there was a great Fountain: they called it the Spring of Self-Love; out of it issued two Rivulets to the Eastward and Westward; the Name of the first was Heavenly-Wisdom, its Water was wonderfully clear, but of a yet more wonderful Effect; the other's Name was Worldly-Wisdom, its Water was thick, and yet far from being dormant or stagnating, for it was in a continual violent Agitation; which kept the Travellers whom I shall mention by and by, from being fensible of the Foulness and Thickness of the Water; which had this Effect, that it intoxicated those who drunk it, and made them mistake every Object that lay before them: both Rivulets were parted near their Springs into fo many others, as there were straight and " crooked Paths, which they attended all along to their respective Issues.

' I observ'd from the several Paths many now and then diverting, to refresh and otherwise qualify themselves for their Journey, to the respective Rivulets that ran near them; they contracted a very observable Courage and Steadiness in what they were about, by drinking these Waters. At the end of the Perspective of every ftraight Path, all which did end in one Issue and Point, appeared a high Pillar, all of Diamond, casting Rays as bright as those of the Sun into the Paths; which Rays had also certain sympathizing and alluring Virtues in them, fo that whofoever had made fome confiderable Progress in his Journey onwards towards the Pillar, by the repeated Impression of these Rays upon him, was wrought into an habitual Inclination and Conversion of his Sight towards it, so that it grew at last in a manner natural to him to look and gaze upon it, whereby he was kept fleady in the straight Paths, which alone went to that radiant Body, the beholding of which was now grown a

Gratification to his Nature.

AT the Issue of the crooked Paths there was a great black Tower, out of the Center of which streamed a long Succession of Flames, which did rife even above the Clouds; it gave a very great Light to the whole Plain.

which did fometimes outshine the Light, and oppressed the Beams of the Adamantine Pillar; tho' by the Obfervation I made afterwards, it appeared that it was not for any Diminution of Light, but that this lay in the Travellers, who would sometimes step out of the straight Paths, where they loft the full Prospect of the Radiant · Pillar, and faw lit but fide-ways: but the great Light from the black Tower, which was somewhat particularly · fcorching to them, would generally light and halten

them to their proper Climate again.

· ROUND about the black Tower there were, methoughts, many Thousands of huge mishapen ugly Monsters; these had great Nets, which they were perpetually plying and casting towards the crooked Paths, and they would now and then catch up those that were nearest to them: these they took up straight, and whir-· led over the Walls into the flaming Tower, and they were

no more seen nor heard of.

'THEY would fometimes cast their Nets towards the right Paths to catch the Stragglers, whose Eyes for want of frequent drinking at the Brook that ran by them grew dim, whereby they lost their way; these would fometimes very narrowly miss being catched away, but I could not hear whether any of these had ever been fo unfortunate, that had been before very hearty

in the straight Paths.

· I confidered all these strange Sights with great Attention, 'till at last I was interrupted by a Chuster of the Travellers in the crooked Paths, who came up to · me, bid me go along with them, and presently fell to · finging and dancing; they took me by the Hand, and of fo carried me away along with them. After I had fol-I low'd them a confiderable while, I perceiv'd I had loft the black Tower of light, at which I greatly wonder'd; but as I looked and gazed round about me, and faw onothing, I begun to fancy my first Vision had been but a Dream, and there was no fuch thing in reality: but then I confider'd, that if I could fancy to fee what was not, I might as well have an Illusion wrought on me at present, and not see what was really before me. I was very much confirmed in this Thought, by the Ef-· fect I then just observ'd the Water of Worldly Wisdom

had upon me; for as I had drunk a little of it again, I ' felt a very sensible Effect in my Head; methought it distracted and disordered all there; this made me stop of a sudden, suspecting some Charm or Inchantment. As I was casting about within myself what I should do, and whom to apply to in this case, I spy'd at some diflance off me a Man beckning, and making figns to me to come over to him. I cry'd to him, I did not know the Way. He then called to me audibly, to step at least out of the Path I was in; for if I staid there any · longer I was in danger to be catched in a great Net that was just hanging over me, and ready to catch me up; that he wonder'd I was fo blind, or fo distracted, as not to see so imminent and visible a Danger, affuring me, that assoon as I was out of that Way, he would come to me to lead me into a more fecure Path. This he · did, and he brought me his Palm full of the Water of · Heavenly-Wifdom, which was of very great use to me. · for my Eyes were straight cleared, and I saw the great black Tower just before me; but the great Net which I · fpy'd fo near me, cast me in such a Terror, that I ran · back as far as I could in one Breath, without looking be-· hind me: then my Benefactor thus bespoke me; You have made the wonderful'st Escape in the World, the · Water you used to drink is of a bewitching Nature, · you would else have been mightily shocked at the De-· formities and Meanness of the Place; for beside the Set of blind Fools in whose Company you was, you may o now behold many others who are only bewitched after another no less dangerous manner. Look a little that way, there goes a Crowd of Passengers, they have indeed fo good a Head as not to fuffer themselves to be blinded by this bewitching Water; the black Tower is onot vanished out of their fight, they see it whenever they · look up to it; but fee how they go fide-ways, and with their Eyes downwards, as if they were mad, that they may thus rush into the Net, without being beforehand troubled at the Thought of fo miserable a Destruction. Their Wills are so perverse, and their Hearts so fond of the Pleasures of the Place, that rather than forego them they will run all hazards, and venture upon all the Miseries and Woes before them. · SEE

' SEE there that other Company, tho' they should drink none of the bewitching Water, yet they take a course bewitching and deluding; see how they choose the crookedest Paths, whereby they have often the black · Tower behind them, and sometimes see the radiant Co-· lumn fide-ways, which gives them some weak Glimpse of it. These Fools content themselves with that, not knowing whether any other have any more of its Influence and Light than themselves: this Road is called that of Superstition or Human Invention; they grofly overlook that which the Rules and Laws of the Place * prescribe to them, and contrive some other Scheme and · Set of Directions and Prescriptions for themselves, which they hope will ferve their turn. He shewed me many other kind of Fools, which put me quite out of Humour with the Place. At last he carried me to the right Paths, where I found true and folid Pleasure, which entertained me all the way, 'till we came in closer fight of the Pillar, where the Satisfaction increased to that measure that my Faculties were not able to contain it; in the firaining of them I was violently waked, not a little grieved at the vanishing of so pleasing a Dream. Glafgow, Sept. 29.

RESTRUCTION OF THE STATE OF THE

Nº 525 Saturday, November 1.

'Ο δ' εξε το σωφρον επ' άρετην τ' άγων έρως. Ζηλωτός άνθρωποισιν.

That Love alone, which Virtue's Laws control, Deserves reception in the human Soul.

T is my Custom to take frequent Opportunities of inquiring from time to time, what Success my Speculations meet with in the Town. I am glad to find in particular, that my Discourses on Marriage have been well received. A Friend of mine gives me to understand, from Doctors Commons, that more Licences have been taken

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out there of late than usual. I am likewise informed of several pretty Fellows, who have resolved to commence Heads of Families by the first favourable Opportunity: One of them writes me word, that he is ready to enter into the Bonds of Matrimony, provided I will give it him under my hand (as I now do) that a Man may shew his Face in good Company after he is married, and that he need not be ashamed to treat a Woman with Kindness, who puts herself into his power for Life.

I have other Letters on this Subject, which fay that I am attempting to make a Revolution in the World of Galantry, and that the Consequence of it will be, that a great deal of the sprightliest Wit and Satire of the last Age will be lost: That a bashful Fellow, upon changing his Condition, will be no longer puzzled how to stand the Rallery of his facetious Companions; that he need not own he married only to plunder an Heiress of her Fortune, nor pretend that he uses her ill, to avoid the ridiculous

Name of a fond Husband.

INDEED if I may speak my Opinion of great part of the Writings which once prevailed among us under the Notion of Humour, they are such as would tempt one to think there had been an Affociation among the Wits of those times to rally Legitimacy out of our Island. A State of Wedlock was the common Mark of all the Adventurers in Farce and Comedy, as well as the Essayers in Lampoon and Satire, to shoot at, and nothing was a more standing Jest in all Clubs of fashionable Mirth, and gay Conversation. It was determined among those airy Critics, that the Appellation of a Sober Man should fignify a Spiritless Fellow. And I am apt to think it was about the same time, that Good-nature, a Word so peculiarly elegant in our Language, that some have affirmed it cannot well be expressed in any other, came first to be rendered suspicious, and in danger of being transferred from its original Sense to so distant an Idea as that of Folly.

I must confess it has been my Ambition, in the course of my Writings, to restore, as well as I was able, the proper Ideas of things. And as have attempted this already on the Subject of Marriage in several Papers, I

shall here add some farther Observations which occur to me on the same head.

NOTHING seems to be thought, by our fine Gentlemen, so indispensible an Ornament in fashionable Life, as Love. A Knight-Errant, says Don Quixote, without a Mistress, is like a Tree without Leaves; and a Man of Mode among us. who has not some Fair-one to sigh for, might as well pretend to appear dressed, without his Periwig. We have Lovers in Prose innumerable. All our Pretenders to Rhime are prosessed Inamorato's; and there is scarce a Poet, good or bad, to be heard of, who has not some real or supposed Sacharissa to improve his Vein.

IF Love be any Refinement, Conjugal Love must be certainly so in a much higher degree. There is no comparison between the frivolous Affectation of attracting the Eyes of Women with whom you are only captivated by way of Amusement, and of whom perhaps you know nothing more than their Features, and a regular and uniform Endeavour to make yourself valuable, both as a Friend and Lover, to one whom you have chosen to be the Companion of your Life. The first is the Spring of a thousand Fopperies, filly Artifices, Falshoods, and perhaps Barbarities; or at best rises no higher than to a kind of Dancing-School Breeding, to give the Person a more sparkling Air. The latter is the Parent of substantial Virtues and agreeable Qualities, and cultivates the Mind while it improves the Behaviour. The Passion of Love to a Mistress, even where it is most fincere, resembles too much the Flame of a Fever; that to a Wife is like the vital Heat.

I have often thought, if the Letters written by Men of Good-nature to their Wives, were to be compared with those written by Men of Galantry to their Mistresses, the former, notwithstanding any Inequality of Stile, would appear to have the advantage. Friendship, I enderness and Constancy, dress in a Simplicity of Expression, recommend themselves by a more native Elegance, than passionate Raptures, extravagant Encomiums, and slavish Adoration. If we were admitted to search the Cabinet of the beautiful Narcissa, among heaps of Epistles from several Admirers, which are there preserved with equal Care,

Care, how few should we find but would make any one fick in the reading, except her who is flattered by them? But in how different a Stile must the wise Benevolus, who converses with that good Sense and good Humour among all his Friends, write to a Wife who is the worthy Object of his utmost Affection? Benewolus, both in public and private, and all occasions of Life. appears to have every good Quality and defirable Ornament. Abroad he is reverenced and esteemed; at home beloved and happy. The Satisfaction he enjoys there. fettles into an habitual Complacency, which shines in his Countenance, enlivens his Wit, and feafons his Conversation: Even those of his Acquaintance, who have never feen him in his Retirement, are Sharers in the Happiness of it; and it is very much owing to his being the best and best-beloved of Husbands, that he is the most stedfast of Friends, and the most agreeable of Companions.

THERE is a sensible Pleasure in contemplating such beautiful Instances of domestic Life. The Happiness of the Conjugal State appears heighten'd to the highest degree it is capable of, when we see two Persons of accomplished Minds, not only united in the same Interests and Assections, but in their Taste of the same Improvements, Pleasures and Diversions. Pliny, one of the finest Gentlemen, and politest Writers of the Age in which he lived, has left us in his Letter to Hispulla, his Wise's Aunt, one of the most agreeable Family-Pieces of this kind I ever met with. I shall end this Discourse with a Translation of it; and I believe the Reader will be of my opinion, that Conjugal Love is drawn in it with a Delicacy which makes it appear to be, as I have represented it, an Orna-

PLINY to HISPULLA.

ment as well as a Virtue.

AS I remember the great Affection which was between you and your excellent Brother, and know
you love his Daughter as your own, so as not only to
express the Tenderness of the best of Aunts, but even
to supply that of the best of Fathers; I am sure it
will be a pleasure to you to hear that she proves
worthy of her Father, worthy of you, and of your
and

and her Ancestors. Her Ingenuity is admirable; her Frugality extraordinary. She loves me, the furest Pledge of her Virtue; and adds to this a wonderful Disposition to Learning, which she has acquired from her Affection to me. She reads my Writings, studies them, and even gets them by heart. You'd fmile to fee the Concern she is in when I have a Cause to plead, and the I oy she shews when it is over. She finds means to have the first News brought her of the Success I meet with in Court, how I am heard and what Decree is made. · If I recite any thing in public, she cannot refrain from placing herself privately in some Corner to hear, where with the utmost delight she feasts upon my Applauses. Sometimes she fings my Verses, and accompanies them with the Lute, without any Master, except Love, the best of Instructors. From these Instances I take the most certain Omens of our perpetual and increasing Hap-• piness; fince her Affection is not founded on my Youth and Person, which might gradually decay, but she is in · love with the immortal Part of me, my Glory and Reputation. Nor indeed could less be expected from one: who had the Happiness to receive her Education from you, who in your House was accustomed to every thing that was virtuous and decent, and even began to love me by your Recommendation. For, as you had always the greatest Respect for my Mother, you were · pleased from my Infancy to form me, to commend me, and kindly to prefage I should be one day what my Wife fancies I am. Accept therefore our united Thanks; mine, that you have bestowed her on me, and hers, that you have given me to her, as a mutual Grant of Joy and Felicity.

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ACTORICATION OF THE PROPERTY O

Nº 526 Monday, November 3.

- Fortius utere loris.

Ovid. Met. l. 2. v. 127.

Keep a ftiff Rein.

ADDISON.

AM very loth to come to Extremities with the young Gentlemen mention'd in the following Letter, and do not care to chastise them with my own Hand, till I am forc'd by Provocations too great to be fuffer'd. without the absolute Destruction of my Spectatorial Dignity. The Crimes of these Offenders are placed under the Observation of one of my chief Officers, who is posted just at the Entrance of the Pass between London and Westminster. As I have great confidence in the Capacity, Refolution and Integrity of the Person deputed by me to give an account of Enormities, I doubt not but I shall soon have before me all proper Notices which are requifite for the Amendment of Manners in public, and the Instruction of each Individual of the Human Species in what is due from him, in respect to the whole Body of Mankind. The present Paper shall consist only of the above-mentioned Letter, and the Copy of a Deputation which I have given to my trusty Friend Mr. John Sly; wherein he is charged to notify to me all that is necessary for my Animadversion upon the Delinquents mentioned by my Correspondent, as well as all others described in the said Deputation.

To the SPECTATOR - GENERAL of Great-Britain.

' I grant it does look a little familiar, but I must call · you

Dear Dumb.

BEING got again to the farther end of the Wi. fome account of the Behaviour of our Hackney-Coach-

men fince my last. These indefatigable Gentlemen, without the least Design, I dare say, of Self-Interest or Advantage to themselves, do still ply as Volunteers Day and Night for the Good of their Country. 'I will not trouble you with enumerating many Parti-culars, but I must by no means omit to inform you of an Infant about fix foot high, and between twenty and thirty Years of Age, who was feen in the Arms of a Hackney-Coachman driving by Will's Coffeehouse in Covent-Garden, between the Hours of four and five in the Afternoon of that very Day, wherein ' you publish'd a Memorial against them. This impudent young Cur, tho' he could not fit in a Coachbox without holding, yet would he venture his Neck to bid defiance to your Spectatorial Authority, or to any thing that you countenanced. Who he was I know onot, but I heard this Relation this Morning from a Gentleman who was an Eye-Witness of this his Impudence; and I was willing to take the first opportunity to inform you of him, as holding it extremely requifite that you should nip him in the Bud. But I am myfelf most concerned for my Fellow-Templars, Fellow-Students, and Fellow-Labourers in the Law. I mean fuch of them as are dignified and distinguished under the Denomination of Hackney-Coachmen. Such aspiring Minds have these ambitious young Men, that • they cannot enjoy themselves out of a Coach-box. however an unspeakable Comfort to me, that I can now tell you, that some of them are grown so bashful as to ' fludy only in the Night-time, or in the Country. The other Night I spied one of our young Gentlemen very diligent at his Lucubrations in Fleet-fireet; and by the way, I should be under some concern, lest this hard Student should one time or other crack his Brain with studying, but that I am in hopes Nature has taken care to fortify him in proportion to the great " Undertakings he was defign'd for. Another of my · Fellow Templars, on Thursday last, was getting up into his Study at the Bottom of Grays-Inn-Lane, in order, I suppose, to contemplate in the fresh Air. Now, Sir, my Request is, that the great Modesty of these two Gentlemen may be recorded as a Pattern to the

rest; and if you would but give them two or three ' Touches with your own Pen, tho' you might not perhaps prevail with them to defift intirely from their Meditations, yet I doubt not but you would at least preferve them from being public Spectacles of Folly in our Streets. I fay, two or three Touches with your own Pen; for I have really observ'd, Mr. SPEC, that those ' Spectators which are fo prettily lac'd down the fides with little c's, how instructive soever they may be, do onot carry with them that Authority as the others. I do again therefore defire, that, for the fake of their dear Necks, you would bestow one Penful of your own Ink upon them. I know you are loth to expose them; and it is, I must confess, a thousand Pities that any young Gentleman, who is come of honest Parents, should be brought to public Shame: And indeed I should be glad to have them handled a little tenderly at the first; but if · fair means will not prevail, there is then no other way to reclaim them, but by making use of some wholsom · Severities; and I think it is better that a Dozen or two of fuch good-for-nothing Fellows should be made Examples of, than that the Reputation of some Hundreds of as hopeful young Gentlemen as myself should suffer thro' their Folly. It is not, however, for me to di-· rect you what to do; but, in short, if our Coachmen · will drive on this Trade, the very first of them that I do find meditating in the Street, I shall make bold to take the Number of his Chambers, together with a · Note of his Name, and dispatch them to you, that you may chastife him at your own Discretion.

I am, Dear Spec,

For ever Yours,

Moles Greenbag,

E/q; if you please.

P. S. 'Tom. Hammercloth, one of our Coachmen, is now pleading at the Bar at the other end of the Room, but has a little too much Vehemence, and throws out his Arms too much to take his Audience with a good Grace.

To my Loving and Well-belowed John Sly, Haberdasher of Hats, and Tobacconist, between the Cities of London and Westminster.

7 HEREAS frequent Disorders, Affronts, Indignities, Omissions, and Trespasses, for which there are no Remedies by any Form of Law, but which apparently disturb and disquiet the Minds of Men, happen near the Place of your Residence; and that you are, as well by your commodious Situation, as the good Parts with which you are endowed, properly qualified for the Observation of the said Offences; I do hereby authorise and depute you, from the Hours of Nine in the Morning, till Four in the Afternoon, to keep a strict Eye upon all Persons and Things that are conveyed in Coaches, carried in Carts, or walk on Foot from the City of London to the City of Westminster, or from the City of Westminster to the City of London, within the said Hours. You are therefore not to depart from your Observatory at the End of Devereux-Court during the said space of each Day; but to observe the Behaviour of all Persons who are suddenly transported from stamping on Pebbles to sit at ease in Chariots what Notice they take of their Foot-Acquaintance, and fend me the speediest Advice, when they are guilty of over-looking, turning from, or appearing grave and distant to their old Friends. Man and Wife are in the same Coach, you are to see whether they appear pleased or tired with each other, and whether they carry the due Mean in the Eye of the World, between Fondness and Coldness. You are carefully to behold all such as shall have Addition of Honour or Riches, and report whether they preserve the Countenance they had before such Addition. As to Persons on Foot, you are to be attentive whether they are pleased with their Condition, and are dress'd suitable to it; but especially to distinguish such as appear discreet, by a low-heel Shoe, with the decent Ornament of a Leather-Garter: To write down the Names of such Country Gentlemen as, upon the Approach of Peace, have left the Hunting for the Military Cock of the Hat: Of all who strut, make a Noise, and swear at the Drivers of Coaches to make hafte, when they fee it impossible they should should pass: Of all young Gentlemen in Coach-boxes, who labour at a Perfection in what they are sure to be excelled by the meanest of the People. You are to do all that in you lies that Coaches and Passengers give way according to the Course of Business, all the Morning in Term-Time towards Westminster, the rest of the Year towards the Exchange. Upon these Directions, together with other secret Articles herein inclosed, you are to govern yourself, and give Advertisement thereof to me at all convenient and spectatorial Hours, when Men of Business are to be seen. Hereof you are not to fail. Given under my Seal of Office.

The Spectators.

CHECORDINATE OF TOPING

Nº 527 Tuesday, November 4.

Facile invenies & pejorem, & pejus moratam; Meliorem neque tu reperies, neque sol videt.

Plautus in Sticho.

You will easily find a worse Woman; a better the Sun never shone upon.

A M so tender of my Women-Readers, that I cannot defer the Publication of any thing which concerns their Happiness or Quiet. The Repose of a married Woman is consulted in the first of the following Letters, and the Felicity of a Maiden Lady in the second. I call it a Felicity to have the Addresses of an agreeable Man: and I think I have not any where seen a prettier Application of a Poetical Story than that of his, in making the Tale of Cephalus and Procris the History-Picture of a Fan in so galant a manner as he addresses it. But see the Letters.

Mr. SPECTATOR,

IS now almost three Months since I was in Town about some Business; and the Hurry of it being over, took Coach one Afternoon, and drove to see a Relation, who married about six Years ago a wealthy Ci-

tizen,

tizen. I found her at home, but her Husband gone to the Exchange, and expected back within an Hour at the farthest. After the usual Salutations of Kindness, and a hundred Questions about Friends in the Country, we fat down to Piquet, played two or three Games, and drank Tea. I should have told you that this was my · fecond time of feeing her fince Marriage; but before the ' lived at the same Town where I went to School; so that the Plea of a Relation, added to the Innocence of ' my Youth; prevailed upon her good-humour to indulge me in a freedom of Conversation as often, and oftner, than the frict Discipline of the School would allow of. You may easily imagine after such an Acquaintance we might be exceeding merry without any · Offence, as in calling to mind how many Inventions I had been put to in deluding the Master, how many · Hands forged for Excuses, how many times been fick in perfect Health; for I was then never fick but at School, and only then because out of her Company. · We had whiled away three Hours after this manner, when I found it past Five; and not expecting her Husband would return 'till late, rose up, told her I · should go early next Morning for the Country: She · kindly answered she was afraid it would be long before • fhe faw me again; fo I took my leave and parted. Now, Sir, I had not been got home a Fortnight, when I received a Letter from a Neighbour of theirs, that ever fince that fatal Afternoon the Lady had been most inhumanly treated, and the Husband publicly stormed that he was made a Member of too numerous a Society. · He had, it feems, liftned most of the time my Cousin and I were together. As jealous Ears always hear double, so he heard enough to make him mad; and as e jealous Eyes always fee thro' Magnifying-Glasses, so he was certain it could not be I whom he had feen, a beardless Stripling, but fancied he saw a gay Gentleman of the Temple, ten Years older than myself; and for that reason, I presume, durst not come in, nor take any notice when I went out. He is perpetually asking his Wife if the does not think the time long (as the faid ' she should) 'till she see her Cousin again. Pray, Sir, what can be done in this Case? I have writ to him to 'affure

affure him I was at his House all that Afternoon expecting to see him: His Answer is, 'tis only a Trick of hers, and that he neither can nor will believe me. . The parting Kiss I find mightily nettles him, and confirms him in all his Errors. Ben Johnson, as I re-· member, makes a Foreigner in one of his Comedies, · admire the desperate Valour of the bold English, who · let out their Wives to all Encounters. The general · Custom of Salutation should excuse the Favour done me, or you should lay down Rules when such Distinctions are to be given or omitted. You cannot imagine. Sir, how troubled I am for this unhappy Lady's Misfortune, and beg you would infert this Letter, that the · Husband may reflect upon this Accident coolly. It is ono small matter, the Ease of a virtuous Woman for her whole life: I know the will conform to any Regularifies (tho' more strict than the common Rules of our · Country require) to which his particular Temper shall incline him to oblige her. This Accident puts me in ' mind how generously Pifistratus the Athenian Tyrant behaved himself on a like occasion, when he was instigated by his Wife to put to death a young Gentleman, because being passionately fond of his Daughter, he ' kissed her in public as he met her in the Street; What flays he) shall we do to those who are our Enemies, if we do thus to those who are our Friends? I will not trouble you much longer, but am exceedingly concern'd · lest this Accident may cause a virtuous Lady to lead a miserable Life with a Husband, who has no grounds for his Jealoufy but what I have faithfully related, and ought to be reckoned none. 'Tis to be fear'd too, if at last he fees his Mistake, yet People would be as · flow and unwilling in disbelieving Scandal, as they are quick and forward in believing it. I shall endeavour to enliven this plain honest Letter with Ovid's Relation about Cybele's Image. This Ship wherein it was aboard was stranded at the Mouth of the Tiber, and the Men were unable to move it, 'till Claudia, a Vire gin, but suspected of Unchastity, by a slight Pull hawled it in. The Story is told in the fourth Book of the Fasti.

Parent of Gods, began the weeping Fair. Reward or punish, but ob! bear my Pray'r. If Lewdness e'er defil'd my Virgin Bloom. From Heav'n with Justice I receive my Doom; But if my Honour yet has known no Stain, Thou, Goddess, thou my Innocence maintain : Thou, whom the nicest Rules of Goodness Sway'd. Vouchsafe to follow an unblemist'd Maid. She spoke, and touch'd the Cord with glad Surprise. (The Truth was witness'd by ten thousand Eyes) The pitying Goddess easily comply'd, Follow'd in triumph, and adorn'd her Guide; While Claudia, blushing fill for past Disgrace, March'd filent on with a flow folemn Pace: Nor yet from some was all Distrust remov'd. The Heav'n such Virtue by such Wonders prov'd.

I am. Sir.

Your very humble Servant,

Philagnotes.

Mr. SPECTATOR, 70U will oblige a languishing Lover, if you will I please to print the inclosed Verses in your next Paper. If you remember the Metamorphofis, you know · Procris, the fond Wife of Cephalus, is said to have 6 made her Husband, who delighted in the Sports of the Wood, a present of an unerring Javelin. In process of time he was fo much in the Forest, that his Lady fuspected he was pursuing some Nymph, under the opretence of following a Chace more innocent. Under this Suspicion she hid herself among the Trees, to obferve his Motions. While she lay conceal'd, her Husband, tired with the Labour of Hunting, came within her hearing. As he was fainting with Heat, he cried out, Aura veni; Oh charming Air approach. 'THE unfortunate Wife, taking the Word Air to be the name of a Woman, began to move among the Bushes; and the Husband believing it a Deer, threw

his Javelin and killed her. This history painted on a Fan, which I prefented to a Lady, gave occasion to

my growing poetical.

Come gentle Air! th' Aolian Shepherd faid, While Procris panted in the secret Shade; Come gentle Air! the fairer Delia cries, While at her Feet her Savain expiring lies. Lo the glad Gales o'er all her Beauties fray, Breathe on her Lips, and in her Bosom play. In Delia's Hand this Toy is fatal found, Nor did that fabled Dart more furely wound. Both Gifts destructive to the Givers prove, Alike both Lovers fall by those they love : Yet guiltless too this bright Destroyer lives, At random wounds, nor knows the Wound the gives. She views the Story with attentive Eyes. And pities Procris, while her Lover dies.

CHARLES MODE OF

Nº 528 Wednesday, November 5.

Dum potuit, Solita gemitum virtute repressit. Ovid. Met. 1. 9. v. 1625

With wonted Fortitude she bore the Smart, And not a Grone confest'd ber burning Heart. GAY.

Mr. SPECTATOR,

Vol. VII.

WHO now write to you, am a Woman loaded with Injuries, and the Aggravation of my Misfortune is, that they are such which are overlooked by the generality of Mankind, and tho' the most afflicting · imaginable, not regarded as fuch in the general Sense of the World. I have hid my V exation from all Mankind; but have now taken Pen, Ink, and Paper, and am refolv'd to unbosom myself to you, and lay before you what grieves me and all the Sex. You have very often mentioned particular Hardships done to this or that Lady; but, methinks, you have not in any one specu-Iation directly pointed at the partial Freedom Men take. the unreasonable Confinement Women are obliged to. of in the only Circumflance in which we are necessarily to have a Commerce with them, that of Love. The Case

of Celibacy is the great Evil of our Nation; and the Indulgence of the vicious Conduct of Men in that State, with the Ridicule to which Women are exposed, though ever fo virtuous, if long unmarried, is the Root of the greatest Irregularities of this Nation. To shew you, Sir, that tho' you never have given us the Catalogue of a Lady's Library as you promised, we read good Books of our own choosing. I shall insert on this occasion a * Paragraph or two out of Echard's Roman History. In the 44th Page of the second Volume the Author observes. that Augustus, upon his Return to Rome at the end of 'a War, received Complaints that too great a Number of the young Men of Quality were unmarried. The Em-' peror thereupon assembled the whole Equestrian Order; and having separated the Married from the Single, did particular Honours to the former, but he told the latter, that is to fay Mr. SPECTATOR, he told the Bacheolors, "That their Lives and Actions had been fo pecu-"liar, that he knew not by what Name to call 'em; " not by that of Men, for they performed nothing that "was manly; not by that of Citizens, for the City might er perish notwithstanding their Care; nor by that of Ro-" mans, for they defigned to extirpate the Roman Name." · Then proceeding to shew his tender Care and hearty . Affection for his People, he further told them, "That " their Course of Life was of such pernicious Consequence" " to the Glory and Grandeur of the Roman Nation, that " he could not choose but tell them, that all other Crimes put together could not equalize theirs: For they were " guilty of Murder, in not suffering those to be born " which should proceed from them; of Impiety, in caus-"ing the Names and Honours of their Ancestors to " cease; and of Sacrilege, in destroying their Kind, which " proceeded from the immortal Gods, and Human Na-" ture, the principal thing confecrated to 'em: Therefore " in this Respect they dissolved the Government, in dis-" obeying its Laws; betrayed their Country, by making it barren and waste; nay and demolished their City, " in depriving it of Inhabitants. And he was fenfible that all this proceeded not from any kind of Virtue or Abstinence, but from a Looseness and Wantonness, which ought never to be encouraged in any Civil Go-" vernment,"

"vernment." There are no Particulars dwelt upon that ' let us into the Conduct of these young Worthies, whom this great Emperor treated with fo much Justice and In-' dignation; but any one who observes what passes in this ' Town, may very well frame to himself a Notion of ' their Riots and Debaucheries all Night, and their apparent Preparations for them all Day. It is not to be ' doubted but these Romans never passed any of their ' Time innocently but when they were afleep, and never · flept but when they were weary and heavy with Excesses. ' and flept only to prepare themselves for the Repetition of them. If you did your Duty as a SPECT A-'TOR, you would carefully examine into the Number of Births, Marriages, and Burials; and when you had ' deducted out of your Deaths all fuch as went out of the World without marrying, then cast up the Number of both Sexes born within such a Term of Years last past, ' you might from the fingle People departed make some ' useful Inferences or Guesses how many there are left ' unmarried, and raise some useful Scheme for the Amend-' ment of the Age in that particular. I have not Patience ' to proceed gravely on this abominable Libertinism; for ' I cannot but geflect, as I am writing to you, upon a ' certain lascivious Manner which all our young Gentle-' men use in public, and examine our Eyes with a Petu-' lancy in their own, which is a downright Affront to ' Modesty. A disdainful Look on such an Occasion is ' return'd with a Countenance rebuked, but by averting ' their Eyes from the Woman of Honour and Decency ' to some flippant Creature, who will, as the Phrase is, be 'kinder. I must set down things as they come into my ' Head, without standing upon Order. Ten thousand to one but the gay Gentleman who stared, at the same ' time is an Housekeeper; for you must know they have ' got into a Humour of late of being very regular in their ' Sins, and a young Fellow shall keep his four Maids ' and three Footmen with the greatest Gravity imagi-' nable. There are no less than fix of these venerable ' Housekeepers of my Acquaintance. This Humour among young Men of Condition is imitated by all the ' World below them, and a general Dissolution of Man-' ners arises from this one Source of Libertinism, without K 2

Shame or Reprehension in the Male Youth. It is from this one Fountain that fo many beautiful helpless young. Women are facrific'd and given up to Lewdness, Shame, · Poverty and Disease. It is to this also that so many excellent young Women, who might be Patterns of con-' jugal Affection and Parents of a worthy Race, pine under unhappy Paffions for such as have not Attention enough to observe, or Virtue enough to prefer them to their common Wenches. Now, Mr. SPECTATOR, I must be free to own to you, that I myself suffer a · tasteless insipid Being, from a Consideration I have for a Man who would not, as he has faid in my hearing. resign his Liberty as he calls it, for all the Beauty and · Wealth the whole Sex is possessed of. Such Calamities s as these would not happen, if it could possibly be brought about, that by fining Bachelors as Papifts · Convict, or the like, they were distinguished to their disadvantage from the rest of the World, who sall in with the Measures of Civil Societies. Lest you should think I speak this as being, according to the senseless. · rude Phrase, a malicious old Maid, I shall acquaint · you I am a Woman of Condition not now three and · twenty, and have had Proposals from at least ten dif-· ferent Men, and the greater Number of them have upon the Upshot resuled me. Something or other is always amils when the Lover takes to some new Wench: · A Settlement is easily excepted against; and there is · very little Recourse to avoid the vicious Part of our · Youth, but throwing one's felf away upon some lifeless Blockhead, who, tho' he is without Vice, is also without Virtue. Now-a days we must be contented if we a can get Creatures which are not bad, good are not to Mr. SPECTATOR, I fat near you be expected. · the other Day, and think I did not displease your · Spectatorial Eye fight; which I shall be a better Judge of when I see whether you take notice of these Evils s your own way, or print this Memorial dictated from the discainful heavy Heart of,

SIR,

Your most obedient bumble Servant,

Rachel Welladay.

CHICATOMONG THE STATE OF THE ST

Nº 529 Thursday, November 6.

Singula quæque locum teneant fortita decenter. Hor. Ars Poet. v. 92.

Let ev'ry thing have its due Place.

Roscommon.

TPON the hearing of feveral late Disputes concerning Rank and Precedence, I could not forbear amufing myself with some Observations, which I have made upon the Learned World, as to this great Particular. By the Learned World I here mean at large, all those who are any way concerned in Works of Literature, whether in the Writing, Printing or Repeating Part. To begin with the Writers; I have observed that the Author of a Folio, in all Companies and Conversations, sets himfelf above the Author of a Quarto; the Author of a Quarto above the Author of an Offavo; and so on, by a gradual Descent and Subordination, to an Author in Taventy-Fours. This Distinction is so well observed, that in an Assembly of the Learned, I have feen a Folio Writer place himself in an Elbow-chair, when the Author of a Duodecimo has, out of a just Deference to his superior Quality, seated himfelf upon a Squab. In a word, Authors are usually ranged in Company after the fame manner as their Works are upon a Shelf.

THE most minute Pocket-Author hath beneath him the Writers of all Pamphlets, or Works that are only slitched. As for the Pamphleteer, he takes place of none but of the Authors of single Sheets, and of that Fraternity who publish their Labours on certain Days, or on every Day of the Week. I do not find that the Precedency among the Individuals, in this latter Class of Writ-

ers, is yet settled,

FOR my own part, I have had so strict a regard to the Ceremonial which prevails in the Learned World,

that I never presumed to take place of a Pamphleteer 'till my daily Papers were gathered into those two first Volumes, which have already appeared. After which, I naturally jumped over the Heads not only of all Pamphleteers, but of every Oslavo Writer in Great-Britain, that had written but one Book. I am also informed by my Bookseller, that six Oslavos have at all times been look'd upon as an Equivalent to a Folio, which I take notice of the rather, because I would not have the learned World surprised, if after the Publication of half a dozen Volumes I take my Place accordingly. When my scattered Forces are thus rallied, and reduced into regular Bodies, I flatter myself that I shall make no despicable Figure at the head of them.

WHETHER these Rules, which have been received time out of mind in the commonwealth of Letters, were not originally established with an Eye to our Paper Manusacture, I shall leave to the Discussion of others, and shall only remark surther in this place, that all Printers and Booksellers take the Wall of one another, according to the abovementioned Merits of the Authors to whom

they respectively belong.

I come now to that point of Precedency which is fettled among the three learned Professions, by the Wisdom of our Laws. I need not here take notice of the Rank which is allotted to every Doctor in each of these Profesfions, who are all of them, though not so high as Knights, yet a Degree above Squires; this last Order of Men being the illiterate Body of the Nation, are confequently thrown together into a Class below the three learned Professions. I mention this for the fake of several Rural 'Squires, whose reading does not rife so high as to the present State of England, and who are often apt to usurp that Precedency which by the Laws of their Country is not due to them. Their want of Learning, which has planted them in this Station, may in some measure extenuate their Misdemeanour; and our Professors ought to pardon them when they offend in this particular, confidering that they are in a flate of Ignorance, or, as we usually fay, do not know their Right Hand from their Left.

THERE is another Tribe of Persons who are Retainers to the Learned World, and who regulate themfelves upon all occasions by several Laws peculiar to their Body. I mean the Players or Actors of both Sexes. Among these it is a standing and uncontroverted Principle, that a Tragedian always take place of a Comedian; and 'tis very well known the merry Drolls who make us laugh are always placed at the lower end of the Table, and in every Entertainment give way to the Dignity of the Buskin. It is a Stage Maxim, Once a King, and always a King. For this reason it would be thought very absurd in Mr. Bullock, notwithstanding the Height and Gracefulness of his Person, to sit at the Right Hand of an Hero, tho' he were but five Foot high. The same Distinction is observed among the Ladies of the Theatre. Queens and Heroines preserve their Rank in private Conversation, while those who are Waiting-Women and Maids of Honour upon the Stage, keep their Distance also behind the Scenes.

I shall only add, that by a Parity of Reason, all Writers of Tragedy look upon it as their due to be seated, served, or saluted before Comic Writers: Those who deal in Tragi-Comedy usually taking their Seats between the Authors of either side. There has been a long Dispute for Precedency between the Tragic and Heroic Poets. Aristotle would have the latter yield the Pas to the former; but Mr. Dryden and many others would never submit to this Decision. Burlesk Writers pay the same Deserence to the Heroic, as Comic Writers to their serious Brothers in the Drama.

BY this short Table of Laws, Order is kept up, and Distinction preserved in the whole Republic of Letters.



Nº 530 Friday, November 7.

Sic wisum Veneri; cui placet impares Formas atque animos sub juga ahenea Savo mittere cum joco. Hor. Od. 33. l. 1. v. 10.

Thus Venus sports: The Rich, the Base,
Unlike in Fortune, and in Face,
To disagreeing Love provokes;
When cruelly jocose,
She ties the fatal Nocse,
And binds Unequals to the brazen Yokes.

CREECH.

Marriage, in some part or other of their Lives to enter into the Fraternity which they have ridicul'd, and to see their Rallery return upon their own Heads. I scarce ever knew a Woman hater that did not, sooner or later, pay for it. Marriage, which is a Blessing to another Man, falls upon such an one as a Judgment. Mr. Congrewe's Old Bachelor is set forth to us with much Wit and Humour, as an Example of this kind. In short, those who have most distinguished themselves by railing at the Sex in general, very often make an honourable Amends, by choosing one of the most worthless Persons of it, for a Companion and Yoke sellow. Hymen takes his Revenge in kind, on those who turn his Mysteries into Ridicule.

MY Friend Will Honeycomb, who was so unmercifully witty upon the Women, in a couple of Letters, which I lately communicated to the Public, has given the Ladies ample Satisfaction by marrying a Farmer's Daughter; a piece of News which came to our Club by the last Post. The Templar is very positive that he has married a Dairymaid: But Will, in his Letter to me on this occasion, sets the best Face upon the matter that he can, and gives a more to'erable Account of his Spouse. I must confess I suspected something more than ordinary, when upon open-

ing the Letter I found that Will was fallen off from his former Gaiety, having changed Dear Spec, which was his usual Salute at the Beginning of the Letter, into My avorthy Friend, and subscribed himself in the latter end of it at full length William Honeycomb. In short, the gay, the loud, the vain Will Honeycomb, who had made Love to every great Fortune that has appeared in Town for above thirty years together, and boasted of Favours from Ladies whom he had never seen, is at length wedded to a plain Country Girl.

HIS Letter gives us the Picture of a converted Rake. The fober Character of the Husband is dufted with the Man of the Town, and enlivened with those little Cantphrases which have made my Friend Will often thought very pretty Company. But let us hear what he says for

himfelf.

My worthy Friend,

I QUESTION not but you, and the rest of my Acquaintance, wonder that I who have lived in the Smoke and Galantries of the Town for thirty Years ' together, should all on a sudden grow fond of a Country Life. Had not my Dog of a Steward run away as he did, without making up his Accounts, I had fill been immersed in Sin and Sea-Coal. But fince my · late forced Visit to my Estate, I am so pleased with ' it, that I am refolved to live and die upon it. I am every day abroad among my Acres, and can scarce forbear ' filling my Letter with Breezes, Shades, Flowers, Meadows, and purling Streams. The Simplicity of Mane ners, which I have heard you fo often speak of, and which appears here in perfection, charms me wonderfully. As an Instance of it, I must acquaint you, and by your means the whole Club, that I have lately mar-' ried one of my Tenant's Daughters. She is born of ' honest Parents, and though the has no Portion, the has ' a great deal of Virtue. The natural Sweetness and Innocence of her Behaviour, the Freshness of her Complexion, the unaffected Turn of her Shape and Person, ' shot me through and through every time I saw her, and did more Execution upon me in Grogram, than the greatest Beauty in Town or Court had ever done in K 5 · Brocane.

Brocade. In short, she is such an one as promises me a good Heir to my Estate; and if by her means I cano not leave to my Children what are falfly called the · Gifts of Birth, high Titles and Alliances, I hope to convey to them the more real and valuable Gifts of Birth, strong Bodies, and healthy Constitutions. As for your fine Women, I need not tell thee that I know them. I have had my share in their Graces, but no more of that. It shall be my Business hereaster to live the Life of an honest Man, and to act as becomes the Mafter of a Family. I question not but I shall draw upon me the Rallery of the Town, and be treated to the Tune of The Marriage-Hater match'd; but I am prepared for it. I have been as witty upon others in my time. To tell thee truly, I faw fuch a Tribe of fafhionable young fluttering Coxcombs shot up, that I did not think my Post of an Homme de ruelle any longer tenable. I felt a certain Stiffness in my Limbs, which intirely destroyed that Jantiness of Air I was once Master of. Besides, for I may now confess my Age to thee, I · have been eight and forty above these twelve Years. · Since my Retirement into the Country will make a · Vacancy in the Club, I could wish you would fill up-· my Place with my Friend Tom Dapperwit. He has an infinite deal of Fire, and knows the Town. For my own part, as I have faid before, I shall endeayour to · live hereafter suitable to a Man in my Station, as a prudent Head of a Family, a good Husband, a careful · Father (when it shall so happen) and as

> Your most sincere Friend, and humble Servant,

> > WILLIAM HONEYCOMB-



REALITATION OF THE 200

Nº 531 Saturday, November 8.

Qui mare & terras variisque mundum Temperat horis: Unde nil majus generatur ipso, Nec viget quicquam simile aut secundum. Hor. Od. 12. l. 1. v. 15.

Who guides be'ow, and rules above,
The great Disposer, and the mighty King:
Than He none greater, next him none,
That can be, is, or was;
Supreme he singly fills the I hrone.

CREEGH.

Simonides being ask'd by Dionysius the Tyrant what God was, desir'd a Day's time to consider of it before he made his Reply. When the Day was expired, he desired two Days; and afterwards, instead of returning his Answer, demanded still double time to consider of it. This great Poet and Philosopher, the more he contemplated the Nature of the Deity, sound that he waded but the more out of his Depth; and that he lost himself in the Thought, instead of sinding an End of it.

IF we confider the Idea which wise Men, by the Light of Reason, have framed of the Divine Being, it amounts to this: That he has in him all the Perfection of a Spiritual Nature; and since we have no Notion of any kind of spiritual Persection but what we discover in our own Souls, we join Infinitude to each kind of these Persections, and what is a Faculty in an human Soul, becomes an Attribute in God. We exist in Place and Time, the Divine Being fills the Immensity of Space with his Presence, and inhabits Eternity. We are possessed of a little Power and a little Knowledge, the Divine Being is Almighty and Omniscient. In short, by adding Instaity to any kind of Persection we enjoy, and by joining a l

these different kinds of Persections in one Being, we form

our Idea of the great Sovereign of Nature.

THOUGH every one who thinks must have made this Observation, I shall produce Mr. Locke's Authority to the same purpose, out of his Essay on Human Understanding. 'If we examine the Idea we have of the incomprehenfible Supreme Being, we shall find, that we come by it the same way; and that the complex Ideas we have both of God and separate Spirits, are made up of the fimple Ideas we receive from Reflexion: v. g. having, from what we experiment in ourselves, got the Ideas of Existence and Duration, of Knowledge and Power, of Pleasure and Happiness, and of several other Qua-· lities and Powers, which it is better to have than to be without; when we would frame an Idea the most ' fuitable we can to the Supreme Being, we enlarge every one of these with our Idea of Infinity; and so · putting them together, make our Complex Idea of · God.

1 T is not impossible that there may be many kinds of spiritual Persection, besides those which are lodged in an human Soul; but it is impossible that we should have Ideas of any kinds of Persection, except those of which we have some small Rays and short impersect Strokes in ourselves. It would be therefore a very high Presumption to determine whether the Supreme Being has not many more Attributes than those which enter into our Conceptions of him. This is certain, that if there be any kind of Spiritual Persection which is not marked out in an human Soul, it belongs in its sulness to the Divine Nature.

SEVER AL eminent Philosophers have imagined that the Soul, in her separate State, may have new Faculties springing up in her, which she is not capable of exerting during her present Union with the Body; and whether these Faculties may not correspond with other Attributes in the Divine Nature, and open to us hereaster new matter of Wonder and Adoration, we are altogether ignorant. This, as I have said before, we ought to acquiesce in, that the Sovereign Being, the great Author of Nature, has in him all possible Persection, as well in Kind as in Degree;

to speak according to our Methods of conceiving. I shall only add under this Head, that when we have raised our Notion of this infinite Being as high as it is possible for the Mind of Man to go, it will fall infinitely short of what he really is. There is no end of his Greatness: The most exalted Creature he has made, is only capable of adoring it,

none but himself can comprehend it.

THE Advice of the Son of Sirach is very just and sublime in this Light. By his Word all things consist. We may speak much, and yet come short: wherefore in sum, he is all. How shall we be able to magnify him? For he is great above all his Works. The Lord is terrible and very great; and marvellous in his Power. When you glorify the Lord, exalt him as much as you can: for even yet will be far exceed. And when you exalt him, put forth all your strength, and be not weary; for you can never go far enough. Who hath seen him, that he might tell us? And who can magnify him as he is? There are yet hid greater things than these be, for we have seen but a few

of his Works.

I have here only confidered the Supreme Being by the Light of Reason and Philosophy. If we would see him in all the Wonders of his Mercy we must have recourse to Revelation, which represents him to us, not only as infinitely Great and Glorious, but as infinitely Good and Just in his Dispensations towards Man. But as this is a Theory which falls under every one's Confideration, tho' indeed it can never be sufficiently considered, I shall here only take notice of that habitual Worship and Veneration which we ought to pay to this Almighty Being. We should often refresh our Minds with the I hought of him. and annihilate ourselves before him, in the Contemplation of our own Worthlesness, and of his transcendent Excellency and Perfection. This would imprint in our Minds fuch a constant and uninterrupted Awe and Veneration as that which I am here recommending, and which is in reality a kind of inceffant Prayer, and reasonable Humilia. tion of the Soul before him who made it.

of Pride, Vanity and Self conceit, which are apt to shoot up in the Minds of such whose Thoughts turn more on those comparative Advantages which they enjoy over some

of their Fellow-Creatures, than on that infinite Distance which is placed between them and the Supreme Model of all Perfection. It would likewise quicken our Desires and Endeavours of uniting ourselves to him by all the Acts of Religion and Virtue.

SUCH an habitual Homage to the Supreme Being would, in a particular manner, banish from among us that prevailing Impiety of using his Name on the most trivial

occasions.

I find the following Passage in an excellent Sermon, preached at the Funeral of a Gentleman who was an Honour to his Country, and a more diligent as well as successful Inquirer into the Works of Nature, than any other our Nation has ever produced: 'He had the profoundest' Veneration for the great God of Heaven and Earth that I have ever observed in any Person. The very Name of God was never mentioned by him without a Pause and a visible Stop in his Discourse; in which, one that knew him most particularly above twenty Years, has told me, that he was so exact, that he does not remem-

ber to have observed him once to fail in it.

EVERY one knows the Veneration which was paid by the Jews to a Name fo great, wonderful and holy. They would not let it enter even into their religious Difcourses. What can we then think of those who make use of so tremendous a Name in the ordinary Expressions of their Anger, Mirth, and most impertinent Passions? Of those who admit it into the most familiar Questions and Assertions, ludicrous Phrases and Works of Humour? not to mention those who violate it by solemn Perjuries? It would be an Assertion to Reason to endeavour to set forth the Horror and Profaneness of such a Practice. The very mention of it exposes it sufficiently to those in whom the Light of Nature, not to say Religion, is not utterly extinguished.

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Nº 532 Monday, November 10.

Reddere quæ ferrum valet, exfors ipfa fecandi.

Hor. Ars Poet. v. 304.

I play the Whetstone: useless and unfit To cut myself, I sharpen others Wit.

CREECH.

T is a very honest Action to be studious to produce other Mens Merit; and I make no scruple of faying I have as much of this Temper as any Man in the World. It would not be a thing to be bragged of, but that it is what any Man may be Master of who will take pains enough for it. Much Observation of the Unworthiness in being pained at the Excellence of another, will bring you to a Scorn of yourfelf for that Unwillingness: And when you have got fo far, you will find it a greater Pleasure than you ever before knew, to be zealous in promoting the Fame and Welfare of the Praise-worthy. I do not speak this as pretending to be a mortified felf-denying Man, but as one who has turned his Ambition into a right Channel. I claim to myself the Merit of having extorted excellent Productions from a Person of the greatest Abilities, who would not have let them appeared by any other means; to have animated a few young Gentlemen into worthy Pursuits, who will be a Glory to our Age; and at all times, and by all possible means in my power, undermined the Interests of Ignorance, Vice, and Folly, and attempted to subflitute in their flead, Learning, Piety, and good Sense. It is from this honest Heart that I find myself honoured as a Gentleman-Usher to the Arts and Sciences. Mr. Tickell and Mr. Pope have, it feems, this Idea of me. The former has writ me an excellent Paper of Verses in Praise, forfooth of myself; and the other inclosed for my perusal an admirable Poem, which, I hope, will shortly see the Light. In the mean time I cannot suppress any Thought of his, but infert his Sentiment about the dying Words of Adrian. I won't determine in the Case he mentions; but

have thus much to fay in favour of his Argument, that many of his own Works which I have feen, convince me that very pretty and very sublime Sentiments may be lodged in the same Bosom without diminution to its Greatness.

Mr. SPECTATOR.

- T W AS the other day in Company with five or fix Men of some Learning; where chancing to mention the famous Verses which the Emperor Adrian spoke on his Death-Bed, they were all agreed that 'twas a Piece of Gaiety unworthy that Prince in those Circumstances. I could not but diffent from this Opinion: Methinks it was by no means a gay, but a very ferious Soliloquy to his Soul at the point of his Departure: in which Senfe I naturally took the Verses at my first reading them when I was very young, and before I knew what Inter-
 - ' Animula vagula, blandula, · Hospes Comesque corporis, · Quæ nunc abibis in loca? · Pallidula, rigida, nudula, · Nec (ut soles) dabis focos!

' pretation the World generally put upon them :

· Alas, my Soul! thou pleasing Companion of this Body, thou ficeting thing that art now deserting it! whither art thou flying? To what unknown Region? Thou art all trembling, fearful, and pensive. Now what is become of . thy former Wit and Humour? Thou shalt jest and be gay " no more. I confess I cannot apprehend where lies the trifling in all this; 'tis the most natural and obvious Reflexion imaginable to a dying Man: and if we confider the Emperor was a Heathen, that Doubt concerning the Future State of his Soul will feem fo far from being the · Effect of want of Thought, that 'twas scarce reasonable he should think otherwise; not to mention that here is · a plain Confession included of his Belief in its Immorta-· lity. The diminutive Epithets of Vagula, Blandula, and the rest, appear not to me as Expressions of Levity, but rather of Endearment and Concern: fuch as we find in Catullus, and the Authors of Hendeca-fyllabi after him, where they are used to express the utmost Love

and Tenderness for their Mistresses. If you think me right in my Notion of the last Words of Adrian,

be pleased to insert this in the Spectator; if not, to sup-

press it.

I am, &c.

To the supposed Author of the Speciator.

N Courts licentious, and a shameless Stage,
How long the War shall Wit with Virtue wage?
Inchanted by this prostituted Fair,
Our Youth run headloug in the fatal Snare;
In height of Rapture class unheeded Pains,
And suck Pollution thro' their tingling Veins.

THY Spotless Thoughts unsbock'd the Priest may bear, And the pure Vestal in her Bosom quear. To conscious Blushes and diminish'd Pride, Thy Glass betrays what treach rous Love would hide; Nor harsh thy Precepts, but infus'd by stealth, Please while they cure, and cheat us into Health. Thy Works in Chloe's Toilet gain a part, And with his Tailor share the Fopling's Heart: Lash'd in thy Satire, the penurious Cit Laughs at himself, and finds no harm in Wit: From Felon Gamesters the raw Squire is free, And Britain owes ber refeu'd Oaks to thee. His Miss the frolic Viscount dreads to toast, Or his third Cure the shallow Templar boast; And the rash Fool who scorn'd the beaten Road, Dares quake at Thunder, and confess his God.

THE brainless Stripling, who, expell d the Town, Damn'd the stiff College and pedantic Gown, Aw'd by thy Name, is dumb, and thrice a Week Spells uncouth Latin, and pretends to Greek. A santring Tribe! such born to wide Estates, With Yea and No in Senates hold Debates: At length despis'd, each to his Fields retires, First with the Dogs, and King amidst the Squires; From Pert to Stupid sinks supinely down, In Youth a Coxcomb, and in Age a Clown.

SUCH

SUCH Readers scorn'd, thou wing'st thy daring Flight
Above the Stars, and tread'st the Fields of Light;
Fame, Heav'n and Hell, are thy exalted Theme,
And Visions such as Jove himself might dream;
Man sunk to Slaw'ry, tho' to Glory born,
Heav'n's Pride when upright, and deprav'd his Scorn.

SUCH Hints alone could British Virgil lend, And thou alone deserve from such a Friend: A Debt so borrow'd, is illustrious Shame, And Fame when shar'd with him is double Fame. So slush'd with Sweets, by Beauty's Queen bestow'd, With more than mortal Charms Æneas glow'd. Such gen'rous Strifes Eugene and Marlbro' try, And as in Glory, so in Friendship wie.

PERMIT these Lines by thee to live—nor blame A Muse that pants and languishes for Fame; That fears to sink when humbler Themes she sings, Lost in the Mass of mean forgotten things. Receiv'd by thee, I prophesy, my Rhimes The Praise of Virgins in succeeding Times: Mix'd with thy Works, there Life no Bounds shall see, But stand protected, as inspir'd, by thee.

SO some weak Shoot, which else would poorly rise, Jove's Tree adopts, and lifts him to the Skies; Thro' the new Pupil fost'ring Juices slow, Thrust forth the Gems, and give the Flow'rs to blow Aloft; immortal reigns the Plant unknown, With borrow'd Life, and Vigour not his own.

To the SPECTATOR . GENERAL.

Mr. John Sly humbly sheweth,

HAT upon reading the Deputation given to one faid Mr. John Sly, all Persons passing by his Obfervatory behaved themselves with the same Decorum,

as if your Honour yourself had been present.

'THAT your said Officer is preparing, according to your Honour's secret Instructions, Hats for the several

· kind

' kind of Heads that make Figures in the Realms of Great-Britain, with Cocks fignificant of their Powers

and Faculties.

- 'THAT your said Officer has taken due Notice of your Instructions and Admonitions concerning the Internals of the Head from the outward Form of the same.
- ' His Hats for Men of the Faculties of Law and Physic
- ' do but just turn up, to give a little Life to their Sagacity;
- his military Hats glare full in the Face; and he has prepared a familiar easy Cock for all good Compani-
- ons between the above mentioned Extremes. For this
- end he has consulted the most Learned of his Acquain-
- tance for the true Form and Dimensions of the Lepidum

· Caput, and made a Hat fit for it.

- 'YOUR faid Officer does further represent, That the young Divines about Town are many of them got
- ' into the Cock Military, and defires your Instructions

' therein.

'THAT the Town has been for several Days very well behaved, and farther your said Officer saith not.



Nº 533 Tuesday, November 11.

Immò duas dabo, inquit ille, una si parum est: Et si duarum pænitebit, addentur duæ. Plaut.

Nay, fays he, if one is too little, I will give you two; and if two won't satisfy you, I will add two more.

To the SPECTATOR.

SIR,
OU have often given us very excellent Discourses against that unnatural Custom of Parents, in forcing their Children to marry contrary to their Inclinations. My own Case, without farther Presace, I will lay before you, and leave you to judge of it. My Father and Mother both being in declining Years, would fain see me, their eldest Son, as they call it, settled. I am as much for that as they can be; but I must be settled, it seems, not according to my own, but their liking. Upon this ac-

count.

' count I am teiz'd every Day, because I have not yet fallen in love, in spite of Nature, with one of a neighbouring Gentleman's Daughters; for out of their abun-' dant Generofity, they give me the Choice of four. Jack, begins my Father, Mrs. Catharine is a fine Woman -' Yes, Sir, but she is rather too old - She will ' make the more discreet Manager, Boy. Then my Mother plays her part. Is not Mrs. Betty exceeding fair? ' Yes, Madam, but she is of no Conversation; she has no Fire, no agreeable Vivacity; she neither speaks nor looks with Spirit. True, Son; but for those very reasons, she will be an easy, soft, obliging, tractable Creature. After all, cries an old Aunt, (who belongs to the Class of those who read Plays with Spectacles on) what think you, Nephew, of proper Mrs. Dorothy? What do I think? why, I think she cannot be above fix foot two inches high. Well, well, you may banter as long as you please, but ' Height of Stature is commanding and majestic. Come, come, fays a Cousin of mine in the Family, I'll fit him; please you - Oh! your very humble Servant, dear Coz, she is as much too young as her eldest Sister is too old. Is it so indeed, quoth she, good Mr. Pert? 'You who are but barely turn'd of twenty-two, and Miss ' Fiddy in half a Year's time will be in her Teens, and she is capable of learning any thing. Then she will be so observant; she'll cry perhaps now and then, but never be angry. Thus they will think for me in this matter, wherein I am more particularly concerned than any Body ele. If I name any Woman in the World, one of these Daughters has certainly the same Qualities. You see by these few Hints, Mr. SPECTATOR, what a comfortable Life I lead. To be still more open and free with you, I have been passionately fond, of a young Lady (whom give me leave to call Miranda) now for these three Years. I have often urged the Matter home to my ' Parents with all the Submission of a Son, but the Impa-' tience of a Lover. Pray, Sir, think of three Years; what ' inexpressible Scenes of Inquietude, what Variety of ' Mifery must I have gone through in three long whole ' Years? Miranda's Fortune is equal to those I have " mention'd; but her Relations are not Intimates with · mine.

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mine. Ah! there's the Rub. Miranda's Person, Wit, and Humour, are what the nicest Fancy could imagine; and though we know you to be so elegant a Judge of Beauty, yet there is none among all your various Characters of sine Women preserable to Miranda. In a word she is never guilty of doing any thing but one amis, (if she can be thought to do amis by me) in being as blind to my Faults, as she is to her own Persections.

I am, SIR,

Your very humble obedient Servant,

Dustereraftus.

Mr. SPECTATOR,

HEN you spent so much time as you did lately in censuring the ambitious young Gentlemen who ride in Triumph through Town and Country in · Coach-boxes, I wished you had employed those Mo-" ments in confideration of what passes sometimes within-· fide of those Vehicles. I am fure I suffered sufficiently by the Infolence and Ill-breeding of some Persons who ' travelled lately with me in a Stage-Coach out of Effex to · London. I am fure, when you have heard what I have to fay, you will think there are Persons under the Character of Gentlemen that are fit to be no where else but in the Coach-box. Sir, I am a young Woman of a fober and religious Education, and have preserved that Cha-' racter; but on Monday was Fortnight it was my Misfortune to come to London. I was no fooner clapt in the · Coach, but to my great Surprife, two Persons in the Ha-· bit of Gentlemen attacked me with such indecent Dif · course as I cannot repeat to you, so you may conclude onot fit for me to hear. I had no relief but the hopes of a speedy end of my short Journey. Sir, form to your-4 felf what a Persecution this must needs be to a virtuous and chafte Mind; and in order to your proper hand-· ling fuch a Subject, fanoy your Wife or Daughter, if you had any, in such Circumstances, and what Treatment you would think then due to fuch Dragoons. One of them was called a Captain, and entertained us with nothing but filly flupid Questions, or lewd Songs, fall the way. Ready to burft with Shame and Indignation,

' tion, I repined that Nature had not allowed us as easi-' ly to shut our Ears as our Eyes. But was not this a 'kind of Rape? Why should there be Accessaries in Ra-' vishment any more than Murder? Why should not every Contributor to the Abuse of Chastity suffer Death? · I am fure these shameless Hell-hounds deserved it highly. · Can you exert yourself better than on such an Occa-' sion? If you do not do it effectually, I'll read no ' more of your Papers. Has every impertinent Fellow a Privilege to torment me, who pay my Coach-hire as well as he? Sir, pray confider us in this respect as the weakest Sex, and have nothing to defend ourselves; and I think it is as Gentleman like to challenge a Woman to fight, as to talk obscenely in her Company, especially when she has not power to stir. Pray let me tell you a Story which you can make fit for public · View. I knew a Gentleman, who having a very good Opinion of the Gentlemen of the Army, invited ten or ' twelve of them to sup with him; and at the same time 'invited two or three Friends, who were very fevere against the Manners and Morals of Gentlemen of that · Profession. It happened one of them brought two Captains of his Regiment newly come into the Army, who at first Onset engaged the Company with very lewd · Healths and fuitable Discourse. You may easily imagine the Confusion of the Entertainer, who finding some of his Friends very uneasy, defired to tell them a Story of a great Man, one Mr. Locke (whom I find you frequently mention) that being invited to dine with the then Lords Halifax, Anglesey, and Shafisbury; immediately after Dinner, instead of Conversation, the Cards were called for, where the bad or good Success produced the usual Passions of Gaming. " Mr. Locke retiring to a Window, and writing, my Lord · Angelley defired to know what he was writing: Why. " My Lords, answered he, I could not sleep last Night for the Pleasure and Improvement I expected from the · Conversation of the greatest Men of the Age. This fo · fenfibly stung them that they gladly compounded to throw their Cards in the Fire if he would his Paper, and so a Conversation ensued fit for such Persons. Story prest so hard upon the young Captains, together with

with the Concurrence of their superior Officers, that the young Fellows left the Company in Confusion. Sir, I

' know you hate long things; but if you like it, you may

contract it, or how you will; but I think it has a Moral in it.

'BUT', Sir, I am told you are a famous Mechanic as

well as a Looker on, and therefore humbly propose you would invent some Padlock, with full Power under

· your Hand and Seal, for all modest Persons, either Men

or Women, to clap upon the Mouths of all such im-

· pertinent impudent Fellows: And I wish you would

publish a Proclamation, that no modest Person that has a value for her Countenance, and consequently would

onot be put out of it, presume to travel after such a

· Day without one of them in their Pockets. I fancy a

· fmart Spectator upon this Subject would ferve for fuch a

· Padlock; and that public notice may be given in your

· Paper where they may be had with Directions, Price 2d. and that Part of the Directions may be, when any Per-

· fon presumes to be guilty of the above-mentioned Crime.

the Party aggrieved may produce it to his Face, with a Request to read it to the Company. He must be very

· much hardened that could outface that Rebuke; and

his further Punishment I leave you to prescribe.

Your bumble Servant.

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r h Penance Cruel.



Wednesday, November 12. Nº 534

Rarus enim ferme sensus communis in illa

Juv. Sat. 8. v. 73. Fortuna -

- We seldom find

Much Sense with an exalted Fortune join'd. STEPNEY.

Mr. SPECTATOR,

AM a young Woman of Nineteen, the only Daughter of very wealthy Parents; and have my whole

Life been used with a Tenderness which did me no great

great Service in my Education: I have perhaps an uncommon Defire for Knowledge of what is fuitable to ' my Sex and Quality; but as far as I can remember, the whole Dispute about me has been, whether such a thing was proper for the Child to do, or not? Or whether fuch or fuch a Food was the more wholfom for the ' young Lady to eat? This was ill for my Shape, that for my Complexion, and t'other for my Eyes. I am onot extravagant when I tell you, I do not know that I have trod upon the very Earth ever fince I was ten Years · old: A Coach or Chair I am obliged to for all my · Motions from one place to another ever fince I can re-" member. All who had to do to instruct me, have ever been bringing Stories of the notable things I have faid, and the Womanly Manner of my behaving myself upon fuch and fuch an Occasion. This has been my State, 'till I came towards Years of Womanhood; and ever · fince I grew towards the Age of Fifteen, I have been · abused after another manner. Now, forfooth, I am fo killing, no one can fafely speak to me. Our House is frequented by Men of Sense, and I love to ask Questions when I fall into such Conversation; but I am cut · fhort with fomething or other about my bright Eyes. · There is, Sir, a Language particular for talking to Women in; and none but those of the very first Goodbreeding (who are very few, and who feldom come ' into my way) can speak to us without regard to our · Sex. Among the generality of those they call Gentle-· men, it is impeffible for me to speak upon any Sub-' ject whatfoever, without provoking fomebody to fay, · Oh! to be fure fine Mrs. Such-a-one must be very e particularly acquainted with all that; all the World would contribute to her Entertainment and Information. Thus, Sir, I am fo handsom, that I murder all who approach me; so wise, that I want no new Notice; and fo well-bred, that I am treated by all that know · me like a Fool, for no one will answer as if I were their Friend or Companion. Pray, Sir, be pleased to take the part of us Beauties and Fortunes into your · Confideration, and do not let us be thus flattered out of our Senses. I have got an Hussy of a Maid, who is most crastily given to this ill Quality. I was at first · diverted

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diverted with a certain Absurdity the Creature was guilty of in every thing she said: She is a Country Girl, and in the Dialect of the Shire she was born in, ' would tell me that every body reckon'd her Lady had ' the purest Red and White in the World: Then she would tell me, I was the most like one Sisty Dobson in ' their Town, who made the Miller make away with ' himself, and walk afterwards in the Corn-Field where ' they used to meet. With all this, this cunning Husly can lay Letters in my way, and put a Billet in my Gloves, and then stand in it she knows nothing of it. I do not know, from my Birth to this Day, that I have been ever treated by any one as I ought; and if it were not for a few Books which I delight in, I should be at this Hour a Novice to all common Sense. 'Would it not be worth your while to lay down Rules for Behaviour in this Case, and tell People, that we Fair-ones expect honest plain Answers as well as other · People? Why must I, good Sir, because I have a good ' Air, a fine Complexion, and am in the Bloom of my ' Years, be missed in all my Actions; and have the ' Notions of Good and Ill confounded in my Mind, ' for no other Offence, but because I have the Ad-' vantages of Beauty and Fortune? Indeed, Sir, what ' with the filly Homage which is paid to us by the fort of People I have above spoken of, and the utter Neg-' ligence which others have for us, the Conversation of " us young Women of Condition is no other than what "must expose us to Ignorance and Vanity, if not Vice. 'Ail this is humbly submitted to your Spectatorial ' Wisdom, by, SIR,

Your most humble Servant,

Sharlot Wealthy.

Mr. SPECTATOR, Will's Coffee-House.

PRAY, Sir, it will serve to fill up a Paper, if you put in this; which is only to ask, whether that Copy of Verses, which is a Paraphrase of Isaiah, in one of your Speculations, is not written by Mr. Pope? Vol. VII.

' Then you get on another Line, by putting in, with pro-

· per Distances, as at the end of a Letter,

Iam, SIR,

Your humble Servant,

Abraham Dapperwit.

Mr. Dapperwit,

AM glad to get another Line forward, by faying that excellent Piece is Mr. Pope's; and so with pre-

· per Distances,

Iam, SIR,

Your humble Servant,

The Spectator.

Mr. SPECTATOR,

WAS a wealthy Grocer in this City, and as fortunate as diligent; but I was a fingle Man, and you

know there are Women. One in particular came to my Shop, who I wished might, but was afraid never

would, make a Grocer's Wife. I thought, however,

to take an effectual Way of Courting, and fold her at less Price than I bought, that I might buy at less Price

less Price than I bought, that I might buy at less Price than I fold. She, you may be fure, often came, and

helped me to many Customers at the same Rate, fancy-

ing I was obliged to her. You must needs think this was a good living Trade, and my Riches must be vastly

improved. In fine, I was nigh being declared Bank-

rupt, when I declared myself her Lover, and she herself married. I was just in a Condition to support my-

· felf, and am now in hopes of growing rich by losing

· my Customers.

Yours,

Jeremy Comfit.

Mr. SPECTATOR,

AM in the Condition of the Idel you was once pleased to mention, and Bar-keeper of a Coffee-

house. I believe it is needless to tell you the Opportunities I must give, and the Importunities I suffer.

But there is one Gentleman who besieges me as close

as the French did Bouchain. His Gravity makes him work

- work cautious, and his regular Approaches denote a good Engineer. You need not doubt of his Oratory, as he is a Lawyer; and especially since he has had so
- Ittle Use of it at Westminster, he may spare the more for me.
- WHAT then can weak Woman do? I am willing to furrender, but he would have it at Discretion, and I with Discretion. In the mean time, whilst we parley, our several Interests are neglected. As his Siege grows stronger, my Tea grows weaker; and while he pleads at my Bar, none come to him for Counsel but in Format Pauperis. Dear Mr. Spectator, advise him not to insist upon hard Articles, nor by his irregular Desires contradict the well-meaning Lines of his Coun-
- tenance. If we were agreed, we might fettle to fomething, as foon as we could determine where we
- flould get most by the Law, at the Cossec house, or at Westminster.

Your bumble Servant,

Lucinda Parley.

A Minute from Mr. John Sly.

East, and ten West of the Observatory of the said Mr. Sly; but he is credibly informed, that when they are got beyond the Pass into the Strand, or those who move City-ward are got within Temple-Bar, they are just as they were before. It is therefore humbly proposed, that Moving Centries may be appointed all the busy Hours of the Day between the Exchange and Westminster, and report what passes to your Honour, or your subordinate Officers, from time to time.

Ordered,

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rle m k THAT Mr. Sty name the faid Officers, provided he will answer for their Principles and Morals.

STANDER CHARLES THE CHARLES

Nº 535 Thursday, November 13.

Spem longam reseces — Hor. Od. 11. 1. 1. v. 7.
Cut short vain Hope.

Y Four hundred and seventy first Speculation turned upon the Subject of Hope in general. I design this Paper as a Speculation upon that vain and soolish Hope, which is misemployed on temporal Objects, and produces many Sorrows and Calamities in human Life.

IT is a Precept several times inculcated by Horace, that we should not entertain an Hope of any thing in Life which lies at a great distance from us. The Shortness and Uncertainty of our Time here, makes such a kind of Hope unreasonable and absurd. The Grave lies unseen between us and the Object which we reach after: Where one Man lives to enjoy the Good he has in view, ten thousand are cut off in the Pursuit of it.

IT happens likewise unluckily, that one Hope no sooner dies in us, but another rises up in its stead. We are apt to fancy that we shall be happy and satisfied if we possess ourselves of such and such particular Enjoyments; but either by reason of their Emptiness, or the natural Inquietude of the Mind, we have no sooner gained one Point but we extend our Hopes to another. We still find new inviting Scenes and Landskips lying behind those which

at a distance terminated our View.

THE natural Consequences of such Reslexions are these; that we should take care not to let our Hopes run out into too great a length; that we should sufficiently weigh the Objects of our Hope, whether they be such as we may reasonably expect from them what they propose in their Fruition, and whether they are such as we are pretty sure of attaining, in case our Life extend itself so far. If we hope for things which are at

too great a distance from us, it is possible that we may be intercepted by Death in our Progress towards them. If we hope for things of which we have not thoroughly confider'd the Value, our Disappointment will be greater than our Pleasure in the Fruition of them. If we hope for what we are not likely to possess, we act and think in vain, and make Life a greater Dream and Shadow than

it really is.

MANY of the Mi'eries and Misfortunes of Life proceed from our want of Confideration, in one or all of these Particulars. They are the Rocks on which the fanguine Tribe of Lovers daily split, and on which the Bankrupt, the Politician, the Alchymist and Projector are cast away in every Age. Men of warm Imaginations and towring Thoughts are apt to overlook the Goods of Fortune which are near them, for something that plitters in the Sight at a distance; to neglect folid and substantial Happiness, for what is showy and superficial; and to contemn that Good that lies within their reach, for that which they are not capable of attaining. Hope calculates its Schemes for a long and durable Life; presses forward to imaginary Points of Blifs; and grasps at Impossibilities; and consequently very often infnares Men into Beggary, Ruin, and Difhonour.

WHAT I have here faid, may ferve as a Moral to an Arabian Fable, which I find translated into French by Monsieur Galland. The Fable has in it such a wild. but natural Simplicity, that I question not but my Reader will be as much pleased with it as I have been, and that he will confider himself, if he reflects on the several Amusements of Hope which have sometimes passed in his Mind, as a near Relation to the Persian Glass-

ALNASCHAR, fays the Fable, was a very idle Fellow, that never would fet his Hand to any Business during his Father's Life. When his Father died, he left him to the value of an hundred Drachmas in Persian Money. Alnaschar, in order to make the best of it, laid it out in Glasses, Bottles, and the finest Earthen-Ware. These he piled up in a large open Basket. and having made choice of a very little Shop, placed

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the Basket at his Feet, and leaned his Back upon the Wall, in expectation of Customers. As he sat in this Posture with his Eyes upon the Basket, he fell into a most amusing Train of Thought, and was overheard by one of his Neighbours, as he talked to himself in the following manner: This Basket, fays he, coft me at the Wholefale Merchant's an hundred Drachmas, which is all I have in the World. I Mall quickly make two hundred of it, by felling it in Retail. These two bundred Drachmas will in a very little while rife to four hundred, which of course will amount in time to four thousand. Four thousand Drachmas cannot fail of making eight thousand. As soon as by this means I am Master of ten thousand, I will lay aside my Trade of a Glass-Man, and turn Jeweller. I shall then deal in Diamonds, Pearls, and all forts of rich Stones. When I have got together as much Wealth as I can well defire, I will make a Purchase of the finest House I can find, with Lanas, Slaves, Eunuchs and Horfes. I shall then begin to enjoy myself, and make a noise in the World. I will not, bowever, flop there, but fill continue my Traffic till I have got together an hundred thousand Drachmas. When I have thus made myfelf Master of an bundred thousand Drachmas, I shall naturally set myself on the foot of a Prince, and will demand the Grand Viher's Daughter in Marriage, after having represented to that Minister the Information which I have received of the Beauty, Wit, Discretion, and other high Qualities which his Daughter toffeffes. I will let him know at the same time, that it is my Intention to make him a Present of a thousand Pieces of Gold on our Marriage Night. As soon as I have married the Grand Visier's Daughter, I'll buy her ten black Eunuchs, the youngest and best that can be got for Money. I must afterwards make my Father-in law a Vifit with a great Train of Equipage. And when I am placed at his Right hand, which be will do of course, if it be only to bonour his Daughter, I will give him the thousand Pieces of Gold which I promised bim, and afterwards to his great Surprise, will present bim another Purse of the same Value, with some short Speech: as, Sir, you fee I am a Man of my Word: I always give more than I promise.

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WHEN I have brought the Princess to my House, I hall take particular care to breed ber in a due Respect to me, before I give the Reins to Love and Dalliance. To this end I shall confine her to her own Apartment, make her a short Visit, and talk but little to her. Her Women will represent to me, that she is inconsolable by reason of my Unkindness, and beg me with Tears to cares ber, and let ber sit down by me; but I shall still remain inexorable, and will turn my Back upon her all the first Night. Her Mother will then come and bring ber Daughter to me, as I am seated upon my Sofa. The Daughter, with Tears in her Eyes, will fling herfelf at my Fect, and beg of me to receive her into my Favour : Then will I, to imprint in her a thorough Veneration for my Person. draw up my Legs and spurn her from me with my Foot, in such a manner that she shall fall down several Paces from the Sofa.

ALNASCHAR was intirely swallowed up in this chimerical Vision, and could not forbear acting with his Foot what he had in his Thoughts: So that unluckily striking his Basket of brittle Ware, which was the Foundation of all his Grandeur, he kicked his Glasses to a great distance from him into the Street, and broke them into ten thousand Pieses.

CHANGE CONTRACTOR

Nº 536 Friday, November 14.

O! veræ Phrygia, neque enim Phryges! Virg. Æn. 9. v. 617.

O! less than Women, in the Shapes of Men!

DRYDEN.

A S I was the other day standing in my Bookseller's Shop, a pretty young Thing about Eighteen Years of Age, stept out of her Coach, and brushing by me, beck'ned the Man of the Shop to the farther end of his Counter, where she whispered something to him with an attentive Look, and at the same time presented him with a

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Letter

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Letter: After which, pressing the end of her Fan upo his Hand, the delivered the remaining part of he Message, and withdrew. I observed, in the midst of her Discourse, that she slushed, and cast an Eye upo me over her Shoulder, having been informed by m Bookfeller, that I was the Man of the short Face whor the had so often read of. Upon her passing by me, the pretty blooming Creature smiled in my Face, and droppe me a Curtefy. She scarce gave me time to retur her Salute, before the quitted the Shop with an easy Sku tle, and stepped again into her Coach, giving the Foo man Directions to drive where they were bid. Upo her Departure, my Bookseller gave me a Letter super fcribed, To the ingenious Spectator, which the youn Lady had defired him to deliver into my own hand and to tell me that the speedy Publication of it would not only oblige herself, but a whole Tea-Table of my Friends. I opened it therefore, with a Resolutio to publish it, whatever it should contain, and am surif any of my Male Readers will be fo feverely critical as not to like it, they would have been as well please with it as myself, had they seen the Face of the prett Scribe.

Mr. Spectator, London, Now. 1712

You are always ready to receive any useful His or Proposal, and such, I believe, you will thin one that may put you in a way to employ the modidle part of the Kingdom; I mean that part of Markind who are known by the Name of the Womens Men, or Beaus, &c. Mr. Spectator, you are sensible these pretty Gentlemen are not made for an

Manly Employments, and for want of Business as often as much in the vapours as the Ladies. Now what I propose is this, that fince Knotting is again

in fashion, which has been found a very pretty Amuse ment, that you will recommend it to these Ger

tlemen as fomething that may make them useful to the Ladies they admire. And fince 'tis not income fistent with any Game, or other Diversion, for it may

be done in the Play-house, in their Coaches, at the Ter

Table, and in short, in all Places where they come for

536 upon her ift of upon my vhom e, the opped return Skut-Foot-Upon fuperyoung hands, would le of lution fure. critical

1712: ul Hint l think le most f Manomensyou are for any ness are Now

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the fake of the Ladies (except at Church, be pleased to forbid it there to prevent Mistakes) it will be easily complied with. 'I'is besides an Employment that allows, as we see by the Fair Sex, of many Graces, which will make the Beaus more readily come into it; it flews a white Hand and Diamond Ring to great advan-' tage; it leaves the Eyes at full liberty to be employed as before, as also the Thoughts, and the Tongue. In fhort, it seems in every respect so proper, that 'tis need-· less to urge it farther, by speaking of the Satisfaction these Male Knotters will find, when they see their Work mixed up in a Fringe, and worn by the fair · Lady for whom and with whom it was done. Truly, · Mr. SPECTATOR, I cannot but be pleased I have ' hit upon something that these Gentlemen are capable of; for 'tis sad so considerable a part of the Kingdom (I mean for Numbers) should be of no manner of use. ' I shall not trouble you farther at this time, but only to fay, that I am always your Reader, and generally · your Admirer.

P. S. 'THE fooner these fine Gentlemen are set to Work the better; there being at this time several fine Fringes that only stay for more Hands.

I shall, in the next place, present my Reader with the Description of a Set of Men who are common enough in the World, tho' I do not remember that I have yet taken notice of them, as they are drawn in the following Letter.

Mr. SPECTATOR,

SINCE you have lately, to fo good purpose, enlarged upon Conjugal Love, it is to be hoped you'll
discourage every Practice that rather proceeds from a
regard to Interest, than to Happiness. Now you cannot but observe, that most of our fine young Ladies
readily sall in with the Direction of the graver fort, to
retain in their Service, by some small Encouragement,
as great a Number as they can of supernumerary and
insignificant Fellows, which they use like Whissers,
and commonly call Shoeing-Horns. These are never
L 5.

' defigned to know the length of the Foot, but only, when a good Offer comes, to whet and four him up to the Point. Nay, 'tis the Opinion of that grave Lady, Madam Matchwell, that it's absolutely convenient for every prudent Family to have several of these Implements about the House, to clap on as occasion ferves, and that every Spark ought to produce a Certificate of his being a Shoeing Horn, before he be admitted as a Shoe. A certain Lady, whom I could ' name, if it was necessary, has at present more Shoe-' ing-Horns of all Sizes, Countries and Colours, in her ' Service, than ever she had new Shoes in her Life. I have known a Woman make use of a Shoeing-Horn · for several Years, and finding him unsuccessful in that ' Function, convert him at length into a Shoe. I am " mistaken if your Friend Mr. WILLIAM HONEY-' COMB was not a cast Shoeing-Horn before his late " Marriage. As for myself, I must frankly declare to · you, that I have been an arrant Shoeing-Horn for above these twenty Years. I served my first Mistress in that Capacity above five of the Number, before the was shod. I confess, though she had many who made their Applications to her, I always thought ' myfelf the best Shoe in her Shop, and it was not till a Month before her Marriage that I discovered · what I was. This had like to have broke my Heart, and raised such Suspicions in me, that I told the next 'I made Love to, upon receiving some unkind Usage from her, that I began to look upon myfelf as no ' more than her Shoeing-Horn. Upon which, my Dear, who was a Coquette in her Nature, told me, I was Hypochondriacal, and that I might as well ' look upon mylelf to be an Egg or a Pipkin. But in a very fhort time after the gave me to know that I was · not millaken in myself. It would be tedious to re-' count to you the Life of an unfortunate Shoeing Horn, or I might entertain you with a very long and me-· lancholy Relation of my Sufferings. Upon the whole, I think, Sir, it would very well become a Man in ' your Post, to determine in what Cases a Woman may be allowed, with Honour, to make use of a Shoeing-· Horn, as also to declare whether a Maid on this · fide fide

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fide Five and Twenty, or a Widow who has not been three Years in that State, may be granted such a Privi-

lege, with other Difficulties which will naturally occur to you upon that Subject.

I am, SIR,

With the most profound Veneration, Yours, &c:

RECEIPTED TO THE PROPERTY OF THE PARTY OF TH

Nº 537 Saturday, November 15.

To we are his Offspring.

Arat.

Acts xvii. 28.

To the SPECTATOR.

SIR,

Thas been usual to remind Persons of Rank, one great Occasions in Life, of their Race and Quality, and to what Expectations they were born; that by confidering what is worthy of them, they may be withdrawn from mean Pursuits, and encouraged to laudable Undertakings. This is turning Nobility into a Principle of Virtue, and making it productive of Merit, as it is understood to have been originally a Reward of it.

'IT is for the like reason, I imagine, that you have in some of your Speculations afferted to your Readers the Dignity of human Nature. But you cannot be insensible, that this is a controverted Doctrine; there are Authors who consider Human Nature in a very different

View, and Books of Maxims have been written to shew the Falsity of all Human Virtues. The Reflexions which are made on this Subject usually take some Tincture from

the Tempers and Characters of those that make them.
Politicians can resolve the most shining Actions among

Men into Artifice and Defign; others, who are foured
 by Discontent, Repulses, or ill Usage, are apt to mistake
 their

their Spleen for Philosophy; Men of profligate Live

and such as find themselves incapable of rising to an Distinction among their Fellow Creatures, are for pu

ling down all appearances of Merit, which feem

upbraid them: and Satirists describe nothing but Deso mity. From all these hands we have such Draughts

Mankind as are represented in those Burlesk Pi

tures, which the Italians call Caricatura's; where the

Art confifts in preserving, amidst distorted Proport ons and aggravated Features, some distinguishing Like

ness of the Person, but in such a manner as to tran

form the most agreeable Beauty into the most odio

· Monster.

'IT is very difingenuous to level the best of Mankir with the worst, and for the Faults of Particulars to d

grade the whole Species. Such Methods tend not on to remove a Man's good Opinion of others, but to d

ftroy that Reverence for himself, which is a great Guar

of Innocence, and a pring of Virtue.

IT is true indeed that there are surprising Mixtur of Beauty and Deformity, of Wisdom and Folly, Vi

tue and Vice, in the Human Make; such a Dispari is found among Numbers of the same Kind, and eve

Individual, in fome Inflances, or at some Times,

fo unequal to himself, that Man seems to be the mo

wavering and inconfissent Being in the whole Creation So that the Question in Morality, concerning the Di

nity of our Nature, may at first fight appear like son

difficult Questions in Natural Philosophy, in which t

Arguments on both fides feem to be of equal strengt

But as I began with confidering this Point as it related to Action, I shall here borrow an admirable Reflexion.

from Monfieur Paschal, which I think sets it in

· proper Light

IT is of dangerous Consequence, says he, to represe to Man kow near he is to the Level of Beasts, with

· shewing him at the same time his Greatness. It is like

wife dangerous to let him see his Greatness, without it Meanness. It is more dangerous yet to leave him ign

ant of either; but very beneficial that he should be mo

fenfible of both. Whatever Impersections we may have in our Nature, it is the Business of Religion and V

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tue to rectify them, as far as is confishent with our pre-

fent State. In the mean time, it is no small Encourage-

ment to generous Minds to confider that we shall put them all off with our Mortality. That sublime man-

ner of Salutation with which the Jews approached their

Kings,

" O King, live for ever !

may be addressed to the lowest and most despised Mor-

tal among us, under all the Infirmities and Distresses

with which we see him surrounded. And whoever believes the Immortality of the Soul, will not need a better

Argument for the Dignity of his Nature, nor a stronger

· Incitement to Actions suitable to it.

'I am naturally led by this Reflexion to a Subject I have already touched upon in a former Letter, and can-

not without pleasure call to mind the Thoughts of

Cicero to this purpose, in the close of his Book con-

cerning Old Age. Every one who is acquainted with

his Writings, will remember that the elder Cato is introduced in that Discourse as the Speaker, and Scipio

and Lelius as his Auditors. This venerable Person is

represented looking forward as it were from the Verge

of extreme Old Age into a future State, and rifing

into a Contemplation on the unperishable Part of his Nature, and its Existence after Death. I shall collect

Part of his Discourse. And as you have formerly of-

fered some Arguments for the Soul's Immortality, agree-

able both to Reason and the Christian Doctrine, I be-

fame great Truth shines in the Pomp of the Roman

· Eloquence.

"THIS, fays Cato, is my firm Persuasion, that since the human Soul exerts itself with so great Activity.

" fince it has fuch a Remembrance of the Past, such a

"Concern for the Future, fince it is enriched with so many Arts, Sciences and Discoveries, it is impossible

but the Being which contains all these must be Im-

" mortal.

"THE elder Cyrus, just before his Death, is reprefented by XENOPHON speaking after this manner."

Think

. Think not, my dearest Children, that when I depart from ' you I shall be no more, but remember, that my Soul, eve while I lived among you, was invisible to you; yet b my Actions you were sensible it existed in this Body Believe it therefore existing still, though it be still unseen. How quickly would the Honours of illustriou · Men perish after Death, if their Souls performed no thing to preserve their Fame? For my own part, e never could think that the Soul while in a morte Body, lives, but when departed out of it, dies; of that its Consciousness is lost when it is discharged on of an unconscious Habitation. But when it is free from all corporal Alliance, then it truly exists. Far ther, since the Human Frame is broken by Death, te " us what becomes of its Parts? It is wisible whithe the Materials of other Beings are translated, namely to the Source from whence they had their Birth. The · Soul alone, neither present or departed, is the Object our Eyes. "THUS Cyrus. But to proceed. No one shall pe " fuade me, Scipio, that your worthy Father, or you " Grandfathers Paulus and Africanus, or Africanus h

" Father or Uncle, or many other excellent Men who " I need not name, performed to many Actions to b " remembred by Posterity, without being sensible the

" Futurity was their Right. And, if I may be allowed " an old Man's Privilege, to speak of myself, do yo " think I would have endured the Fatigue of fo mar

" wearifom Days and Nights, both at home and abroad " if I imagined that the same Boundary which is set

" my Life must terminate my Glory? Were it not mor " desirable to have worn out my Days in Ease and Tra " quillity, free from Labour and without Emulation

"But I know not how, my Soul has always raised in " felf, and looked forward on Futurity, in this Vie " and Expectation, that when it shall depart out

" Life, it shall then live for ever; and if this were n " true, that the Mind is immortal, the Souls of the me

" worthy wou'd not, above all others, have the stronge

" Impulse to Glory.

" WHAT befides this is the Caufe that the wif " Men die with the greatest Equanimity, the ignora

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even et by Body. still rious d nort, I nortal ; 02 d out freed Farb, tell bither amely, The jest of all perr your nus his whom to be le that allowed do you o many abroad, is fet to ot more d Tranulation? raised itis View rt out of were not the molt frongest

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" with the greatest Concern? Does it not seem that those " Minds which have the most extensive Views, foresee " they are removing to a happier Condition, which those " of a narrower Sight do not perceive? I, for my part, " am transported with the Hope of seeing your Ancestors, " whom I have honoured and loved, and am earnestly " defirous of meeting not only those excellent Persons " whom I have known, but those too of whom I have " heard and read, and of whom I myself have written; " nor would I be detained from fo pleafing a Journey. " O happy Day, when I shall escape from this Croud, " this Heap of Pollution, and be admitted to that Divine " Assembly of exalted Spirits! When I shall go not only " to those great Persons I have named, but to my Cato. " my Son, than whom a better Man was never born, " and whose Funeral Rites I myself performed, whereas " he ought rather to have attended mine. Yet has not " his Soul deferted me, but seeming to cast back a Look " on me, is gone before to those Habitations to which it " was fenfible I should follow him. And though I might " appear to have born my Loss with Courage, I was not " unaffected with it, but I comforted myself in the As-" furance that it would not be long before we should · meet again, and be divorced no more.

I am, S I R, &c.

I question not but my Reader will be very much pleased to bear that the Gentleman who has obliged the World with the foregoing Letter, and who was the Author of the 210th Speculation on the Immortality of the Soul, the 375th on Virtue in Distress, the 525th on Conjugal Love, and two or three other very fine ones among those which are not lettered at the end, will soon publish a noble Posm, Intitled, An Ode to the Creator of the World, occasioned by the Fragments of Orpheus.





Nº 538 Monday, November 17.

--- Ultra Finem tendere opus.

Hor. Sat. 1. 1. 2. v. 1.

To lanch beyond all Bounds.

SURPRISE is so much the Life of Stories, that every one aims at it, who endeavours to please by telling them. Smooth Delivery, an elegant Choice of Words, and a sweet Arrangement, are all beautifying Graces, but not the Particulars in this Point of Conversation which either long command the Attention, or strike with the Violence of a sudden Passion, or occasion the burst of Laughter which accompanies Humour. I have sometimes fancied that the Mind is in this case like a Traveller who sees a fine Seat in haste; he acknowledges the Delightfulness of a Walk set with Regularity, but would be uneasy if he were obliged to pass it over, when the first View had let him into all its Beauties from one end to the other.

HOWEVER, a knowledge of the Success which Stories will have when they are attended with a Turn of Surprise, as it has happily made the Characters of some, so has it also been the ruin of the Characters of others. There is a Set of Men who outrage Truth, instead of affecting us with a manner in telling it: who overleap the Line of Probability, that they may be seen to move out of the common Road; and endeavour only to make their Hearers stare, by imposing upon them with a kind of Nonsense against the Philosophy of Nature, or such a heap of Wonders told upon their own Knowledge, as it is not likely one Man should have ever met with.

I have been led to this Observation by a Company into which I fell accidentally. The Subject of Antipathies was a proper Field wherein such false Surprisers might expatiate, and there were those present who appeared very fond to shew it in its full Extent of traditional History.

History. Some of them, in a learned manner, offered to our Confideration the miraculous Powers which the Effluviums of Cheese have over Bodies whose Pores are dispos'd to receive them in a noxious manner; others gave an account of such who could indeed bear the Sight of Cheese, but not the Taste; for which they brought a Reason from the Milk of their Nurses. Others again discours'd without endeavouring at Reasons, concerning an unconquerable Aversion which some Stomachs have against a Joint of Meat when it is whole, and the eager Inclination they have for it, when, by its being cut up, the Shape which had affected them is altered. From hence they passed to Eels, then to Parsnips, and so from one Aversion to another, till we had work'd up ourselves to such a pitch of Complaisance, that when the Dinner was to come in, we inquired the Name of every Dish, and hop'd it would be no Offence to any in Company, before it was admitted. When we had fat down, this Civility among us turn'd the Discourse from Eatables to other forts of Aversions; and the eternal Cat, which plagues every Conversation of this nature, began then to ingross the Subject. One had sweated at the Sight of it, another had smelled it out as it lay concealed in a very distant Cupboard; and he who crowned the whole Set of these Stories, reckon'd up the Number of Times in which it had occasion'd him to swoon away. At last, says he, that you may all be fatisfy'd of my invincible Aversion to a Cat. I shall give an unanswerable Instance: As I was going through a Street of London, where I never had been till then, I felt a general Damp and Faintness all over me, which I could not tell how to account for, till I chanced to cast my Eyes upwards, and found that I was passing under a Sign-post on which the Picture of a Cat was hung.

THE Extravagance of this Turn in the way of Surprife, gave a stop to the Talk we had been carrying on: Some were silent because they doubted, and others because they were conquered in their own Way; so that the Gentleman had Opportunity to press the Belief of it upon us, and let us see that he was rather exposing himself than

ridiculing others.

I must freely own that I did not all this while disbelieve every thing that was said; but yet I thought some in the Company had been endeavouring who should pitch the Bar farthest; that it had for some time been a measuring Cast, and at last my Friend of the Cat and Sign-post had thrown beyond them all.

I then consider'd the manner in which this Story had been received, and the Possibility that it might have pass'd for a Jest upon others; if he had not laboured against himself. From hence, thought I, there are two Ways which the well bred World generally takes to correct such a Practice, when they do not think sit to contradict it

flatly.

THE first of these is a general Silence, which I would not advise any one to interpret in his own behalf. It is often the Effect of Prudence in avoiding a Quarrel, when they see another drive so fast that there is no stopping him without being run against; and but very seldom the Effect of Weakness in believing suddenly. The generality of Mankind are not to grofly ignorant, as some overbearing Spirits would perfuse themselves; and if the Authority of a Character or a Caution against Danger make us suppress our Opinions, yet neither of these are of force enough to suppress our Thoughts of them. If a Man who has endeavoured to amuse his Company with Improbabilities could but look into their Minds, he would find that they imagine he lightly effects of their Sense when he thinks to impose upon them, and that he is less esteemed by them for his Attempt in doing fo. His Endeavour to glory at their Expence becomes a Ground of Quarrel, and the Scorn and Indifference with which they entertain it begins the immediate Punishment: And indeed, (if we should go no farther) Silence, or a negligent Indifference, has a deeper way of wounding than Opposition, because Opposition proceeds from an Anger that has a fort of generous Sentiment for the Adversary mingling along with it, while it shews that there is some Esteem in your Mind for him; in short, that you think him worth while to contest with: But Silence, or a negligent Indifference, proceeds from Anger, mixed with a Scorn that shews another he is thought by you too contemptible to be regarded. THI elieve in the h the uring It had

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THE other Method which the World has taken for correcting this Practice of false Surprise, is to overshoot such Talkers in their own Bow, or to raise the Story with further Degrees of Impossibility, and set up for a Voucher to them in such a manner as must let them see they stand detected. Thus I have heard a Discourse was once managed upon the Effects of Fear. One of the Company had given an account how it had turn'd his Friend's Hair gray in a Night, while the Terrors of a Shipwreck encompassed him. Another taking the Hint from hence, began, upon his own Knowledge, to enlarge his Instances of the like nature to fuch a Number, that it was not probable he could ever have met with them; and as he still grounded those upon different Causes, for the sake of Variety, it might seem at last, from his Share of the Conversation, almost imposfible that any one who can feel the Passion of Fear should til his Life escape so common an Effect of it. By this time some of the Company grew negligent, or desirous to contradict him: But one rebuked the rest with an appearance of Severity, and with the known old Story in his Head, affured them they need not fcruple to believe that the Fear of any thing can make a Man's Hair gray, fince he knew one whose Periwig had suffered so by it. Thus he stopped the Talk, and made them easy. Thus is the fame Method taken to bring us to shame, which we fondly take to increase our Character. It is indeed a kind of Mimickry, by which another puts on our Air of Conversation to show us to ourselves: He seems to look ridiculous before you, that you may remember how near a Resemblance you bear to him, or that you may know that he will not lie under the Imputation of believing you. Then it is that you are flruck dumb immediately with a conscientious Shame for what you have been faying. Then it is that you are inwardly grieved at the Sentiments which you cannot but perceive others entertain concerning you. In short, you are against yourself; the Laugh of the Company runs against you; the censuring World is obliged to you for that Triumph which you have allowed them at your own Expence; and Truth, which you have injured, has a near way of being revenged on you, when by the bare bare Repetition of your Story you become a frequent Diversion for the Public.

Mr. SPECTATOR,

THE other Day, walking in Pancras Churchyard, I thought of your Paper wherein you mention Epitaphs, and am of opinion this has a Thought in it worth being communicated to your Readers.

Here Innocence and Beauty kies, whose Breath Was snatch'd by early, not untimely Death. Hence did she go, just as she did begin Sorrow to know, before she knew to sin. Death, that does Sin and Sorrow thus prevent, Is the next Blessing to a Life well spent.

I am, SIR,



Nº 539 Tuesday, November 18.

Heteroclita funto.

Be they Heteroclites.

Quæ Genus.

Mr. SPECTATOR,

AM a young Widow of a good Fortune and Family, and just come to Town; where I find I have Clusters of pretty Fellows come already to visit me, some dying with Hopes, others with Fears, tho' they never saw me. Now what I would beg of you, would be to know whether I may venture to use these pert Fellows with the same Freedom as I did my Country Acquaintance. I desire your Leave to use them as to me shall seem meet, without Imputation of a Jilt; for since I make Declaration that not one of them shall have me, I think I ought to be allowed the Liberty of insulting those who have the Vanity to believe it is in their power to make me break that Resolution. There are Schools

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ver ools for for learning to use Foils, frequented by those who never design to fight; and this useless way of aiming at the Heart, without design to wound it on either side, is the Play with which I am resolved to divert myself: The Man who pretends to win, I shall use like him who comes into a Fencing-School to pick a Quarrel. I hope, upon this Foundation, you will give me the free use of the natural and artissical force of my Eyes, Looks, and

Gestures. As for verbal Promises, I will make none, but shall have no mercy on the conceited Interpreters of Glances and Motions. I am particularly skill'd in the downcast Eye, and the Recovery into a sudden full

Aspect, and away again, as you may have seen sometimes practised by us Country Beauties beyond all that you have observed in Courts and Cities. Add to this,

'Sir, that I have a ruddy heedless Look, which covers 'Artifice the best of any thing. Tho' I can dance very well, I affect a tottering untaught way of walking, by which I appear an easy Prey; and never exert my in-

fructed Charms 'till I find I have engaged a Pursuer.
Be pleased, Sir, to print this Letter; which will cer-

tainly begin the Chace of a rich Widow: I'he many Foldings, Escapes, Returns and Doublings which I

'make, I shall from time to time communicate to you,
for the better Instruction of all Females who set up, like
me, for reducing the present exorbitant Power and In-

' folence of Man.

I am, SIR,

Your faithful Correspondent,

Relicta Lovely.

Dear Mr. SPECTATOR,

Love, for your immediate answering the Design of this Letter; which is no other than to lay before the World the Severity of certain Parents who desire to suspend the Marriage of a discreet young Woman of Eighteen, three Years longer, for no other reason but that of her being too young to enter into that State.

As to the Consideration of Riches, my Circumstances

are such, that I cannot be suspected to make my Addreffes to her on such low Motives as Avarice or Ambition. If ever Innocence, Wit and Beauty, united their utmost Charms, they have in her. I wish you would expatiate a little on this Subject, and admonish her Parents that it may be from the very Imperfection of Human Nature itself, and not any personal Frailty of her or me, that our Inclinations baffled at prefent may alter; and while we are arguing with ourfelves to put off the Enjoyment of our present Passions, our Affections may change their Objects in the · Operation. It is a very delicate Subject to talk upon; but if it were but hinted, I am in hopes it would give the Parties concern'd some Reflexion that might expedite our Happiness. There is a Possibility, and I hope I may fay it without Imputation of Immodesty to her I love with the highest Honour; I say, there is a Posfibility this Delay may be as painful to her as it is to me. If it be as much, it must be more, by reason of the severe Rules the Sex are under in being denied even the Relief of Complaint. If you oblige me in this, and I succeed, I promise you a Place at my Wedding, and a Treatment suitable to your Spectatorial · Dignity.

Your most humble Servant,

Euftace.

SIR,

Yesterday heard a young Gentleman, that look'd as if he was just come to the Town and a Scarf, upon Evil-speaking; which Subject, you know, Archbishop Tilletson has so nobly handled in a Sermon in his Folia. As foon as ever he had named his Text, and had opened a little the Drift of his Discourse, I was in great hopes he had been one of Sir Roger's Chaplains. I have conceived so great an Idea of the charming Discourse above, that I should have thought one part of my Sabbath very well spent in hearing a Repetition of it. But alas! Mr. SPECTATOR, this Reverend Divine gave us his Grace's Sermon, and yet I don't · know

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know how; even I, that I am fure have read it at least twenty times, could not tell what to make of it, and was at a loss sometimes to guess what the Man aim'd at. He was so just indeed, as to give us all the Heads and the Sub-divisions of the Sermon; and farther I think there was not one beautiful Thought in it but what we had. But then, Sir, this Gentleman made fo many pretty Additions; and he could never give us ' a Paragraph of the Sermon, but he introduced it with fomething which, methought, look'd more like a Defign to shew his own Ingenuity, than to instruct the People. In short, he added and curtailed in such a manner that he vexed me; infomuch that I could not forbear thinking (what, I confess, I ought not to bave thought of in so holy a Place) that this young · Spark was as justly blameable as Bullock or Penketh-· man when they mend a noble Play of Shakespear or Johnson. Pray, Sir, take this into your Consideration; and if we must be entertained with the Works of any of those great Men, defire these Gentlemen to give them us as they find them, that so when we read them to our Families at home, they may the better

remember they have heard them at Church.

SIR.

Your humble Servant.



Nº 540 Wednesday, November 19.

--- Non deficit Alter.

Virg. Æn. 6. v. 143.

A Second is not wanting.

Mr. SPECTATOR,

HERE is no part of your Writings which I have in more Esteem than your Criticism upon Milton. It is an honourable and candid Endeavour to set the Works of our noble Writers in the graceful

graceful Light which they deserve. You will lose much of my kind Inclination towards you, if you do

not attempt the Encomium of Spenser also, or a least indulge my Passion for that charming Author so far as to print the loose Hints I now give you on that

Subject.
SPENSER's general Plan is the Representation of fix Virtues, Holiness, Temperance, Chastity, Friends

' ship, Justice, and Courtesy, in fix Legends by fix Perfons. The fix Personages are suppos'd under proper Al-

' legories suitable to their respective Characters, to de all that is necessary for the full Manifestation of the re-

fpective Virtues which they are to exert.

THESE one might undertake to shew under the several Heads, are admirably drawn; no Images improper, and most surprisingly beautiful. The Red-cross

Knight runs through the whole Steps of the Christian Life; Guyon does all that Temperance can possibly re

quire; Britomartis (a Woman) observes the true Rule of unaffected Chastity; Arthegal is in every respect of Life strictly and wisely just; Calidore is rightly cour

teous.

'IN short, in Fairy-Land, where Knights-Erran have a full scope to range, and to do even what Ariosto

or Orlandos could not do in the World without break ing into Credibility, Spenser's Knights have, under those

fix Heads, given a full and truly Poetical System of

Christian, Public, and Low Life.

'HIS Legend of Friendship is more diffuse, and yet even there the Allegory is finely drawn, only the

Heads various, one Knight could not there support al the Parts.

'TO do Honour to his Country, Prince Arthur is an universal Hero; in Holiness, Temperance, Chassity

and Justice super-excellent. For the same reason, and to compliment Queen Elizabeth, Gloriana, Queen

of Fairies, whose Court was the Asylum of the Op pressed, represents that Glorious Queen. At her Com mands all these Knights set forth, and only at her

the Red cross Knight destroys the Dragon, Guyon overturns the Bower of Bliss, Arthegal (i. e. Justice)

beats down Geryones (i. e. Philip II. King of Spain

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Guyon ustice) Spain) to rescue Belge (i. e. Holland) and he beats the Gran-

torto (the same Philip in another Light) to restore Irena

(i. e. Peace to Europe.)

CHASTITY being the first Female Virtue, Brito-

martis is a Briton; her Part is fine, though it requires Explication. His Stile is very Poetical; no Puns, Af-

· fectations of Wit, forced Antitheses, or any of that

· low Tribe.

'HIS old Words are all true English, and Numbers

exquisite; and fince of Words there is the Multa renascentur, fince they are all proper, such a Poem

fhould not (any more than Milton's) subsist all of it of

' common ordinary Words. See Instances of Descrip-

' tions.

Causses Jealousy in Britomartis, V. 6, 14. in its Restlesness.

Like as a wayward Child, whose sounder Sleep
Is broken with some fearful Dream's Affright,
With froward Will doth set himself to weep,
Ne can be still'd for all his Nurse's Might,
But kicks, and squalls, and shrieks for fell Despite;
Now scratching her, and her loose Locks misusing,
Now seeking Darkness, and now seeking Light;
Then craving Suck, and then the Suck refusing:
Such was this Lady's Loves in her Love's fond accusing.

Curiofity occasion'd by Jealousy, upon occasion of her Lover's Absence. Ibid. Stan. 8, 9.

Then as she looked long, at last she spy'd
One coming towards her with hasty Speed,
Well ween'd she then, ere him she plain descry'd,
That it was one sent from her Love indeed;
Whereat her Heart was sill'd with Hope and Dread,
Ne would she stay till he in Place could come,
But ran to meet him forth to know his Tidings somme;
Even in the Door him meeting, she begun,
And where is he, thy Lord, and how far hence?
Declare at once; and hath he lost or won?

VOL. VII.

Care and his House are describ'd thus, IV. 6, 33, 34, 35.

Not far away, not meet for any Guest, They spy'd a little Cottage, like some poor Man's Nest.

34.

There entering in, they found the Good-Man's self, Full busily unto his Work ybent, Who was so weel a wretched wearish Elf, With hollow Eyes and raw bone Cheeks for spent, As if he had in Prison long been pent. Full black and griesly did his Face appear, Besmear'd with Smoke that nigh his Eye-sight blent, With rugged Beard and hoary shaggy Heare, The which he never wont to comb, or tomely shear.

35.

Rude was his Garment and to Rags all rent,
No better had he, ne for better cared;
His blistred Hands amongst the Cinders brent,
And Fingers silthy, with long Nails prepared,
Right sit to rend the Food on which he fared.
His Name was Care; a Blacksmith by his Trade,
That neither Day nor Night from working spared,
But to small purpose Iron Wedges made.
These be unquiet Thoughts that careful Minds invade.

'HOME R's Epithets were much admired by Antiquity: See what great Justness and Variety there is in these Epithets of the Trees in the Forest where the Redcross Knight lost Truth, B. 1. Cant. 1. Stan. 8, 9.

The failing Pine, the Cedar proud and tall,
The Vine-prop Elm, the Poplar never dry.
The Builder-Oak, sole King of Forests all,
The Aspine good for Staves, the Cypress Funeral.

The Laurel, Meed of mighty Conquerors, And Poets sage; the Fir that weepeth still, The Willow worn of forlorn Paramours, The Yew obedient to the Bender's Will, The Birch for Shafts, the Shallow for the Mill: The Myrrhe Sweet, bleeding in the bitter Wound, The warlike Reech, the Ash for nothing ill, The fruitful Olive, and the Plantane round, The Carver Holm, the Maple feldom inward found.

' I shall trouble you no more, but desire you to let me ' conclude with these Verses, tho' I think they have al-ready been quoted by you: They are Directions to

voung Ladies opprest with Calumny. VI. 6, 14.

The best (said he) that I can you advise, Is to avoid the Occasion of the Ill; For when the Cause whence Evil doth arise Removed is, the Effect surceaseth still. Abstain from Pleasure, and restrain your Will, Subdue Defire, and bridle loofe Delight, Use scanted Diet, and forbear your Fill, Sbun Secrecy, and talk in open Sight; So shall you soon repair your present evil Plight.

MENTER CONTROL TO THE STATE OF THE STATE OF

Nº 541 Thursday, November 20.

Format enim Natura prius nos intus ad omnem Fortunarum babitum; juvat, aut impellit ad iram, Aut ad humum mærore gravi deducit & angit; Post effert animi motus interprete Lingua. Hor. Ars Poet. v. 108.

For Nature forms and Softens us within, And writes our Fortune's Changes in our Face: Pleasure inchants, impetuous Rage transports, And Grief dejects, and wrings the tortur'd Soul; And these are all interpreted by Speech.

Roscommon.

MY Friend the TEMPLAR, whom I have so often mentioned in these Writings, having determined to lay afide his Poetical Studies, in order to a closer Pursuit of the Law, has put together, as a Farewel M 2

Essay, some Thoughts concerning Pronunciation, and Action, which he has given me leave to communicate to the Public. They are chiefly collected from his Favourite Author, Cicero, who is known to have been an intimate Friend of Roscius the Actor, and a good Judge of Dramatic Performances, as well as the most Eloquent Pleader of

the Time in which he lived.

CICERO concludes his celebrated Books de Oratore with some Precepts for Pronunciation and Action, without which Part he affirms that the best Orator in the World can never succeed; and an indifferent one, who is Master of this, shall gain much greater Applause. What could make a stronger Impression, says he, than those Exclamations of Gracebus. - Whither shall I turn? Wretch that I am! to what Place betake myfelf? Shall I go to the Capitol? - Alas! it is overflowed with my Brother's Blood. Or shall I retire to my House? Yet there I behold my Mother plung'd in Misery, weeping and destairing! These breaks and turns of Passion, it seems, were so enforced by the Eyes, Voice, and Gesture of the Speaker, that his very Enemies could not refrain from Tears. I infift, says Tully, upon this the rather, because our Orators, who are as it were Actors of the Truth itfelf, have quitted this manner of speaking; and the Players, who are but the Imitators of Truth, have taken it up

I shall therefore pursue the Hint he has here given me, and for the Service of the British Stage I shall copy some of the Rules which this great Roman Master has laid down; yet, without confining myself wholly to his Thoughts or Words: and to adapt this Essay the more to the Purpose for which I intend it, instead of the Examples he has inserted in this Discourse, out of the ancient Tragedies, I shall make use of parallel Passages out of the most cele-

ba d of our own.

THE Design of Art is to assist Action as much as possible in the Representation of Nature; for the Appearance of Reality is that which moves us in all Representations, and these have always the greater Force, the nearer they approach to Nature, and the less they shew of Imitation.

NATURE herfelf has affigu'd, to every Emotion of the Soul, its peculiar Cast of the Countenance, Torle of Voice, and Manner of Gesture; and the whole Perfon, all the Features of the Face and Tones of the Voice. answer, like Strings upon musical Instruments, to the Impressions made on them by the Mind. Thus the Sounds of the Voice, according to the various Touches. which raise them, form themselves into an Acute or Grave, Quick or Slow, Loud or Soft Tone. These too may be subdivided into various kinds of Tones, as the Gentle, the Rough, the Contracted, the Diffuse, the Continued, the Intermitted, the Broken, Abrupt, Winding, Softned, or Elevated. Every one of these may be employed with Art and Judgment; and all supply the Actor, as Colours do the Painter, with an expressive Variety.

ANGER exerts its peculiar Voice in an acute, raised, and hurrying Sound. The passionate Character of King Lear, as it is admirably drawn by Shakespear, abounds

with the strongest Instances of this kind.

Fiery! — what Quality? — why Gloster! Gloster! I'd speak with the Duke of Cornwal and his Wife. Are they inform'd of this? my Breath and Blood! Fiery? the stery Duke? —— &c.

SORROW and Complaint demand a Voice quite different, flexible, flow, interrupted, and modulated in a mournful Tone; as in that pathetical Soliloquy of Cardinal Wolfey on his Fall.

Farewel! — a long Farewel to all my Greatness! This is the State of Man! — to day he puts forth The tender Leaves of Hopes; to morrow blossoms, And bears his blushing Honours thick upon him, The third Day comes a Frost, a killing Frost, And when he thinks, good easy Man, full surely His Greatness is a ripening, nips his Root, And then he falls as I do.

WE have likewise a fine Example of this in the whole Part of Andromache in the Distrest-Mother, particularly in these Lines.

I'll go, and in the Anguish of my Heart
Weep o'er my Child —— If he must die, my Life
Is wrapt in his, I shall not long survive.
'Tis for his sake that I have suffer'd Life,
Gron'd in Captivity, and out-lived Hector.
Yes, my Astyanax, we'll go together!
Together to the Realms of Night we'll go;
There to thy ravish'd Eyes thy Sire I'll show,
And point him out among the Shades below.

FEAR expresses itself in a low, hesitating and abject Sound. If the Reader considers the following Speech of Lady Macbeth, while her Husband is about the Murder of Duncan and his Grooms, he will imagine her even affrighted with the Sound of her own Voice while she is speaking it.

Alas! I am afraid they have awak'd,
And'tis not done; th' Attempt, and not the Deed,
Confounds us — Hark! — I laid the Daggers ready,
He could not miss them. Had he not resembled
My Father as he slept, I had done it.

COURAGE assumes a louder Tone, as in that Speech of Don Sebastian.

Here fatiate all your Fury; Let Fortune empty her whole Quiver on me, I have a Soul that like an ample Shield Can take in all, and Verge enough for more.

PLEASURE diffolves into a luxurious, mild, tender, and joyous Modulation; as in the following Lines in Caius Marius.

Lavinia! O there's Music in the Name,
That softning me to infant Tenderness,
Makes my Heart spring, like the first Leaps of Life.
AND

AND Perplexity is different from all these; grave, but not bemoaning, with an earnest uniform Sound of Voice; as in that celebrated Speech of Hamlet.

To be, or not to be? -- that is the Question: Whether 'tis nobler in the Mind to suffer The Slings and Arrows of outrageous Fortune, Or to take Arms against a Sea of Troubles, And by opposing end them. To die, to fleep; No more; and by a Sleep to fay we end The Heart-ach, and the thousand natural Shocks That Flesh is Heir to; 'tis a Consummation Devoutly to be wish'd. To die, to sleep -To fleep; perchance to dream! Ay, there's the Rub. For in that sleep of Death what Dreams may come. When we have shuffled off this mortal Coil, Must give us pause - There's the Respect That makes Calamity of so long life; For who would bear the Whips and Scorns of Time, Th' Oppressor's Wrongs, the proud Man's Contumely, The Pangs of despis'd Love, the Law's Delay, The Infolence of Office, and the Spurns That patient Merit of th' unworthy takes. When he himself might his Quietus make With a bare Bodkin? Who would Fardles bear, To groan and sweat under a weary Life? But that the Dread of something after Death, The undiscover'd Country, from whose Bourn No Traveller returns, puzzles the Will, And makes us rather choose those Ills we have. Than fly to others that we know not of.

AS all these Varieties of Voice are to be directed by the Sense, so the Action is to be directed by the Voice, and with a beautiful Propriety, as it were to ensorce it. The Arm, which by a strong Figure Tully calls the Orator's Weapon, is to be sometimes raised and extended; and the Hand, by its Motion, sometimes to lead, and sometimes to sollow the Words as they are uttered. The Stamping of the Foot too has its proper Expression in Contention, Anger, or absolute Command. But the Face is the Epitome of the whole Man, and the Eyes M 4

are as it were the Epitome of the Face; for which Reafon, he fays, the best Judges among the Romans were not extremely pleased, even with Roscius himself in his Mask. No Part of the Body, besides the Face, is capable of as many Changes as there are different Emotions in the Mind, and of expressing them all by those Changes. Nor is this to be done without the Freedom of the Eyes; therefore Theophrastus call'd one, who barely rehearsed his Speech with his Eyes six'd, an absent Astor.

A S the Countenance admits of fo great Variety, it requires also great Judgment to govern it. Not that the Form of the Face is to be shifted on every Occasion, lest it turn to Farce and Buffoonry; but it is certain, that the Eyes have a wonderful Power of marking the Emotions of the Mind, fometimes by a stedfast Look, fometimes by a careless one, now by a sudden Regard, then by a joyful Sparkling, as the Sense of the Words is diversify'd: for Action is, as it were, the Speech of the Features and Limbs, and must therefore conform itself always to the Sentiments of the Soul. And it may be observed, that in all which relates to the Gesture, there is a wonderful Force implanted by Nature; fince the Vulgar, the Unskilful, and even the most Barbarous are chiefly affected by this. None are moved by the Sound of Words, but those who understand the Language; and the Sense of many things is loft upon Men of a dull Apprehension: but Action is a kind of Universal Tongue; all Men are subject to the same Passions, and consequently know the same Marks of them in others, by which they themselves express them.

PERHAPS some of my Readers may be of Opinion, that the Hints I have here made use of, out of Cicero, are somewhat too refined for the Players on our Theatre: in answer to which, I venture to lay it down as a Maxim, that without good Sense no one can be a good Player, and that he is very unfit to personate the Dignity of a Roman Hero, who cannot enter into the Rules for Pronunciation and Gesture delivered by a

Roman Orator.

THERE is another thing which my Author does not think too minute to infift on, though it is purely mechani-

mechanical; and that is the right pitching of the Voice. On this Occasion he tells the Story of Gracchus, who employ'd a Servant with a little Ivory Pipe to stand behind him, and give him the right Pitch, as often as he wandered too far from the proper Modulation. Every Voice, says Tully, has its particular Medium and Compass, and the Sweetness of Speech consists in leading it through all the Variety of Tones naturally, and without touching any Extreme. Therefore, says he, Leave the Pipe at home, but carry the Sense of this Custom with you.

WIRE TO THE STATE OF THE STATE

Nº 542 Friday, November 21.

Et sibi præferri se gaudet -

Ovid. Met. 1. 2. v. 4301

Well pleas'd, himself before himself prefer'd.

ADDISON-

THEN I have been present in Assemblies where my Paper has been talked of, I have been very well pleased to hear those who would detract from the Author of it observe, that the Letters which are fent to the Spectator are as good, if not better than any of his Works. Upon this occasion many Letters of Mirth are usually mentioned, which some think the Speciator writ to himself, and which others commend because they fancy he received them from his Correspondents: Such are those from the Valetudinarian; the Inspector of the Sign-Posts; the Master of the Fan-Exercise; with that of the Hoop'd Petricoat; that of Nicholas Hart the annual Sleeper; that from Sir John Envill; that upon the London Cries; with multitudes of the same nature. As I love nothing more than to mortify the Ill-natured, that I may do it effectually, I must acquaint them, they have very often praised me when they did not design it, and that they have ap-M 5

proved my Writings when they thought they had derogated from them. I have heard feveral of these unhappy Gentlemen proving, by undeniable Arguments, that was not able to pen a Letter which I had written the Day before. Nay, I have heard some of them throwing out ambiguous Expressions, and giving the Company reason to suspect that they themselves did me the Honour to fend me fuch and fuch a particular Epistle, which happened to be talked of with the Esteem or Approbation of those who were present. These rigid Critics are so afraid of allowing me any thing which does not belong to me, that they will not be positive whether the Lion, the wild Boar, and the Flower pots in the Play-house, did not actually write those Letters which came to me in their Names. I must therefore inform these Gentlemen, that I often choose this way of casting my Thoughts into a Letter, for the following Reasons: First, out of the Policy of those who try their Jest upon another, before they own it themselves. condly, because I would extort a little Praise from such who will never applaud any thing whose Author is known and certain. Thirdly, because it gave me an Opportunity of introducing a great variety of Characters into my Work, which could not have been done, had I always written in the Person of the Spectator. Fourthly, because the Dignity Spectatorial would have fuffered, had I published as from myself those several ludicrous Compositions which I have ascribed to sictitious Names and Characters. And lastly, because they often ferve to bring in more naturally, fuch additional Reflexions as have been placed at the end of them.

THERE are others who have likewise done me a very particular Honour, though undesignedly. These are such who will needs have it, that I have translated or borrowed many of my Thoughts out of Books which are written in other Languages. I have heard of a Person who is more famous for his Library than his Learning, that has afterted this more than once in his private Conversation. Were it true, I am sure he could not speak it from his own Knowledge; but had he read the Books which he has collected, he would find

find this Accusation to be wholly groundless. Those who are truly learned will acquit me in this Point, in which I have been fo far from offending, that I have been scrupulous perhaps to a Fault in quoting the Authors of feveral Passages which I might have made my own. But as this Affertion is in reality an Encomium on what I have published. I ought rather to glory in it, than endeavour to confute it.

SOME are so very willing to alienate from me that small Reputation which might accrue to me from any of these my Speculations, that they attribute some of the best of them to those imaginary Manuscripts with which I have introduced them. There are others, I must confess, whose Objections have given me a greater Concern, as they feem to reflect, under this Head, rather on my Morality than on my Invention. These are they who say an Author is guilty of Falshood. when he talks to the Public of Manuscripts which he never faw, or describes Scenes of Action or Discourse in which he was never engaged. But these Gentlemen would do well to confider, there is not a Fable or Parable which ever was made use of, that is not liable to this Exception; fince nothing, according to this Notion, can be related innocently, which was not once Matter of Fact. Besides, I think the most ordinary Reader may be able to discover by my way of writing, what I deliver in these Occurrences as Truth, and what as Fiction.

SINCE I am unawares engaged in answering the feveral Objections which have been made against these my Works, I must take notice that there are some who affirm a Paper of this Nature should always turn upon diverting Subjects, and others who find fault with every one of them that hath not an immediate Tendency to the Advancement of Religion or Learning. I shall leave these Gentlemen to dispute it out among themfelves; fince I fee one half of my Conduct patronized by each fide. Were I ferious on an improper Subject, or trifling in a ferious one, I should deservedly draw upon me the Censure of my Readers; or were I conscious of any thing in my Writings that is not innocent at least, or that the greatest Part of them were not fincerely

fincerely defigned to discountenance Vice and Ignorance, and support the Interest of true Wisdom and Virtue, I should be more severe upon myself than the Public is disposed to be. In the mean while I desire my Reader to consider every particular Paper or Discourse as a distinct Tract by itself, and independent of every thing that goes before or after it.

I shall end this Paper with the following Letter, which was really fent me, as some others have been which I have published, and for which I must own myself indebted to

their respective Writers.

SIR.

1

T W A S this Morning in a Company of your Wellwishers, when we read over, with great Satisfaction, · Tully's Observations on Action adapted to the British Theatre: Though, by the way, we were very forry to find that you have disposed of another Member of your Club. Poor Sir Roger is dead, and the worthy · Clergyman dying. Captain Sentry has taken possession of a fair Eflate; Will Honeycomb has married a Farmer's Daughter; and the Templar withdraws himself into the Bufiness of his own Profession. What will all this end in? We are afraid it portends no Good to the Public: · Unless you very speedily fix a Day for the Election of new Members, we are under Apprehensions of losing the British Spectator. I hear of a Party of Ladies who · intend to address you on this Subject, and question not; if you do not give us the Slip very fuddenly, that you * will receive Addresses from all Parts of the Kingdom to continue so useful a Work. Pray deliver us out of this · Perplexity, and among the Mulitude of your Readers · you will particularly oblige

Your most Sincere Friend and Servant.

Philo-Spec.

EXX3

HE STANDARD THE THE STANDARD TH

Nº 543 Saturday, November 22.

Nec diversa tamen — Ovid. Met. 1. 2. v. 13.

Tho' not alike, consenting Parts agree, Fashion'd with similar Variety.

HOSE who were skilful in Anatomy among the Ancients, concluded from the outward and inward Make of an Human Body, that it was the Work of a Being transcendently Wise and Powerful. As the World grew more enlightened in this Art, their Discoveries gave them fresh Opportunities of admiring the Conduct of Providence in the Formation of an Human Body. Galen was converted by his Diffections, and could not but own a Supreme Being upon a Survey of this his Handywork. There were, indeed, many Parts of which the old Anatomists did not know the certain Use; but as they faw that most of those which they examined were adapted with admirable Art to their feveral Functions, they did not question but those, whose Uses they could not determine, were contrived with the same Wisdom for respective Ends and Purposes. Since the Circulation of the Blood has been found out, and many other great Difcoveries have been made by our modern Anatomists, we fee new Wonders in the Human Frame, and difcern feveral important Uses for those Parts, which Uses the Ancients knew nothing of. In short, the Body of Man is such a Subject as stands the utmost Test of Examination. Tho' it appears formed with the nicest Wisdom, upon the most superficial Survey of it, it still mends upon the Search, and produces our Surprise and Amazement in proportion as we pry into it. What I have here faid of an Human Body, may be applied to the Body of every Animal which has been the Subject of Anatomical Observations.

THE Body of an Animal is an Object adequate to our Senses. It is a particular System of Providence, that

lies in a narrow Compass. The Eye is able to command it, and by fuccessive Inquiries can fearch into all its Parts. Could the Body of the whole Earth, or indeed the whole Universe, be thus submitted to the Examination of our Senses, were it not too big and disproportioned for our Inquiries, too unwieldy for the Management of the Eye and Hand, there is no question but it would appear to us as curious and well contrived a Frame as that of an Human Body. We would see the same Concatenation and Subserviency, the same Necessity and Usefulness, the same Beauty and Harmony in all and every of its Parts, as what we discover in the Body of every single Animal.

THE more extended our Reason is, and the more able to grapple with immense Objects, the greater still are those Discoveries which it makes of Wisdom and Providence in the Works of the Creation. A Sir Isaac Newton, who stands up as the Miracle of the present Age, can look through a whole Planetary System; consider it in its Weight, Number, and Measure; and draw from it as many Demonstrations of infinite Power and Wisdom, as a more confined Understanding is able to deduce from the

System of an Human Body.

BUT to return to our Speculations on Anatomy, I shall here consider the Fabric and Texture of the Bodies of Animals in one particular View; which, in my Opinion, shews the Hand of a thinking and all wife Being in their Formation, with the Evidence of a thoufand Demonstrations. I think we may lay this down as an incontested Principle, that Chance never acts in a perpetual Uniformity and Confidence with itself. If one should always sling the same Number with ten thoufand Dice, or see every Throw just five Times less, or five times more in Number than the Throw which immediately preceded it, who would not imagine there is some invisible Power which directs the Cast? This is the Proceeding which we find in the Operations of Na-Every kind of Animal is diverlified by different Magnitudes, each of which gives rife to a different Species. Let a Man trace the Dog or Lion-Kind, and he will observe how many of the Works of Nature are published, if I may use the Expression, in a Variety of Editions

tions. If we look into the Reptile World, or into those different Kinds of Animals that fill the Element of Water, we meet with the same Repetitions among several Species, that differ very little from one another, but in Size and Bulk. You find the same Creature that is drawn at large, copied out in feveral Proportions, and ending in Miniature. It would be tedious to produce Instances of this regular Conduct in Providence, as it would be fuperfluous to those who are versed in the natural History of Animals. The magnificent Harmony of the Universe is such that we may observe innumerable Divisions running upon the same Ground. I might also extend this Speculation to the dead Parts of Nature, in which we may find Matter disposed into many similar Systems, as well in our Survey of Stars and Planets as of Stones. Vegetables, and other fublunary Parts of the Creation. In a word, Providence has shewn the Richness of its Goodness and Wisdom, not only in the production of many Original Species, but in the multiplicity of Descants which it has made on every original Species in particular.

BUT to pursue this Thought still farther: Every living Creature confidered in itself, has many very complicated Parts that are exact Copies of some other Parts which it possesses, and which are complicated in the same manner. One Eye would have been sufficient for the Subfistence and Preservation of an Animal; but, in order to better his Condition, we fee another placed with a Mathematical Exactness in the same most advantageous Situation, and in every particular of the same Size and Texture. Is it possible for Chance to be thus delicate and uniform in her Operations? Should a Million of Dice turn up twice together the same Number, the Wonder would be nothing in comparison with this. But when we fee this Similitude and Resemblance in the Arm, the Hand, the Fingers; when we see one half of the Body intirely correspond with the other in all those minute Strokes, without which a Man might have very well subsisted; nay, when we often see a fingle Part repeated an hundred times in the fame Body, notwithflanding it confifts of the most intricate weaving of numberless Fibres, and these Parts differing still in Magnitude.

as the Convenience of their particular Situation requires; fure a Man must have a strange Cast of Understanding, who does not discover the Finger of God in so wonderful a Work. These Duplicates in those Parts of the Body, without which a Man might have very well subfifted, tho' not so well as with them, are a plain Demonstration of an all-wife Contriver; as those more numerous Copyings, which are found among the Vessels of the same Body, are evident Demonstrations that they could not be the Work of Chance. This Argument receives additional Strength, if we apply it to every Animal and Infect within our Knowledge, as well as to those numberless living Creatures that are Objects too minute for a Human Eye: and if we confider how the feveral Species in this whole World of Life resemble one another in very many Particulars, fo far as is convenient for their respective States of Existence; it is much more probable that an hundred Million of Dice should be casually thrown a hundred Million of Times in the same Number, than that the Body of any fingle Animal should be produced by the fortuitous And that the like Chance should Concourse of Matter. arise in innumerable Instances, requires a degree of Credulity that is not under the direction of Common Sense. We may carry this Confideration yet further, if we reflect on the two Sexes in every living Species, with their Resemblances to each other, and those particular Distinctions that were necessary for the keeping up of this great World of Life.

THERE are many more Demonstrations of a Supreme Being, and of his transcendent Wisdom, Power, and Goodness in the Formation of the Body of a living Creature, for which I refer my Reader to other Writings, particularly to the Sixth Book of the Poem, intitled Creation, where the Anatomy of the Human Body is described with great Perspicuity and Elegance. I have been particular on the Thought which runs through this Speculation, because I have not feen it enlarged upon by others.

E%83

DANGE SANGE BERNER

N° 544 Monday, November 24.

Nunquam ita quisquam tam benè subductà ratione ad vitam fuit,

Quin res, Ætas, usus semper aliquid apportet novi, Aliquid moneat; ut illa, quæ te scire credas, nescias, Et quæ tibi putaris prima, in experiundo ut repudies.

Ter. Adelph. Act. 5. Sc. 2.

No Man was ever so completely skill d in the Conduct of Life, as not to receive new Information from Age and Experience; insomuch that we find ourselves really ignorant of what we thought we understood, and see cause to reject what we fancied our truest Interest.

HERE are, I think, Sentiments in the following Letter from my Friend Captain SENTRY, which discover a rational and equal Frame of Mind, as well prepared for an advantageous as an unfortunate Change of Condition.

SIR, Coverley Hall, Nov. 15, Worcestershire.

AM come to the Succession of the Estate of my honoured Kinsman Sir Roger De Cover Ley;

I assure you I find it no easy Task to keep up the Fi-

gure of Master of the Fortune which was so handsomly enjoyed by that bronest plain Man. I cannot (with

respect to the great Obligations I have, be it spoken)

reflect upon his Character, but I am confirmed in the Truth which I have, I think, heard spoken at the

Club, to wit, That a Man of a warm and well disposed

Heart with a very small Capacity, is highly superior in human Society to him who with the greatest Ta-

· lents is cold and languid in his Affections. But, alas!

why do I make a difficulty in speaking of my worthy

Ancestor's Failings? His little Absurdities and Incapacity for the Conversation of the Politest Men are dead

with him, and his greater Qualities are even now use-

ful to him. I know not whether by naming those Disabilities I do not enhance his Merit, since he has ' left behind him a Reputation in his Country, which would be worth the pains of the wifest Man's whole Life to arrive at. By the way I must observe to you, that many of your Readers have mistook that Passage in your Writings, wherein Sir R OGER is reported to · have inquired into the private Character of the young Woman at the Tavern. I know you mentioned that · Circumstance as an Instance of the Simplicity and Inonocence of his Mind, which made him imagine it a very eafy thing to reclaim one of those Criminals, and not as an Inclination in him to be guilty with her. 'The less discerning of your Readers cannot enter into that Delicacy of Description in the Character: But indeed my chief Bufiness at this time is to represent to you my present State of Mind, and the Satisfaction I promise to myself in the Possession of my new Fortune. I have continued all Sir R o GER's Servants, except fuch as it was a Relief to dismiss into little Beings within my Manour: Those who are in a List of the good Knight's own Hand to be taken care of by me, I have quarter'd upon such as have taken new Leases of me, and added so many Advantages during the Lives of the Persons so quartered, that it is the Interest of those whom they are joined with, to cherish and befriend them upon all Occasions. I find a confiderable Sum of ready Money, which I am laying out among my Dependents at the common Interest, · but with a design to lend it according to their Merit, rather than according to their Ability. I shall lay a Tax upon fuch as I have highly obliged, to become Security to me for such of their own poor Youth, whether Male or Female, as want Help towards getting into some Being in the World. I hope I shall be able to manage my ' Affairs so, as to improve my Fortune every Year, by doing Acts of Kindness. I will lend my Money to the " Use of none but indigent Men, secured by such as have ceased to be indigent by the favour of my Family or ' myself. What makes this the more practicable, is, that if they will do any one Good with my Money, they are welcome to it upon their own Security: And I make no Exception against it, because the Persons ' who enter into the Obligations, do it for their own Fa-' milv. I have laid out four thousand Pounds this way. and it is not to be imagined what a Croud of People are obliged by it. In Cases where Sir Roger has recommended, I have lent Money to put out Children, with a Claufe which makes void the Obligation, in cafe the Infant dies before he is out of his Apprenticeship; by which means the Kindred and Masters are extremely careful of breeding him to Industry, that he may repay ' it himself by his Labour, in three Years Journey-work after his Time is out, for the Use of his Securities. Opportunities of this Kind are all that have occurred ' fince I came to my Estate, but I assure you I will pre-

' serve a constant Disposition to catch at all the Occa-

' fions I can to promote the Good and Happiness of my

· Neighbourhood.

BUT give me leave to lay before you a little Establishment which has grown out of my past Life, that, I doubt not, will administer great Satisfaction to me in that part of it, whatever that is, which is to come. 'THERE is a Prejudice in favour of the Way of Life to which a Man has been educated, which I know onot whether it would not be faulty to overcome: It is

· like a Partiality to the Interest of one's own Country before that of any other Nation. It is from an Habit of Thinking, grown upon me from my Youth spent in · Arms, that I have ever held Gentlemen, who have pre-' ferved Modesty, Good-nature, Justice and Humanity in a Soldier's Life, to be the most valuable and worthy

· Persons of human Race. To pass through immie nent Dangers, suffer painful Watchings, frightful

' Alarms, and laborious Marches for the greater part of a ' Man's Time, and pass the rest in Sobriety conformable to the Rules of the most virtuous civil Life, is a Merit.

' too grat to deserve the Treatment it usually meets with among the other Part of the World. But I affure

' you, Sir, were there not very many who have this Worth, we could never have feen the glorious Events

' which we have in our Days. I need not fay more to ' illustrate the Character of a Soldier, than to tell you

· he is the very contrary to him you observe loud, saucy,

and over-bearing in a red Coat about Town. But I was going to tell you, that in Honour of the Profession of Arms, I have fet apart a certain Sum of Money for a Table for such Gentlemen as have ferved their Country in the Army, and will please from time to time to fojourn all, or any part of the Year, at Coverley. Such of them as will do me that Honour, shall find Horses, Servants, and all things necessary for their Accommodation, and Enjoyment of all the Conveniencies of Life in a pleasant various Country. If Colonel Camperfelt be in Town, and his Abilities are not employ'd another way in the Service, there is no Man would be more welcome here. That Gentleman's thorough Knowledge in his Profession, together with the Simplicity of his Manners, and Goodness of his Heart, would induce others like him to honour my Abode; and I should be glad my Acquaintance would take themselves to be invited or not, as their Characters have an Affinity to his.

' I would have all my Friends know, that they need not fear (though I am become a Country Gentleman) I will trespass against their Temperance and Sobriety. No. Sir, I shall retain so much of the good Senti-" ments for the Conduct of Life, which we cultivated in each other at our Club, as to contemn all inordinate · Pleasures: But particularly remember, with our beloved Tully, that the Delight in Food confifts in Defire, not Satiety. They who most passionately pursue Pleafure, feldomest arrive at it. Now I am writing to a · Philosopher, I cannot forbear mentioning the Satisfaction I took in the Passage I read Yesterday in the same " Tully. A Nobleman of Athens made a Compliment to · Plate the Morning after he had supped at his House, · Your Entertainments do not only please when you give them, but also the Day after.

1 am, My worthy Friend,

Your most Obedient Humble Servant,

WILLIAM SENTRY.

CES#GROMENTERSO

Nº 545 Tuesday, Nvoember 25.

Quin potius Pacem Æternam pactosque Hymenæos Exercemus — Virg. Æn. 4. v. 99.

Let us in Bonds of lasting Peace unite, And celebrate the Hymeneal Rite.

Emperor of China to the Pope of Rome, proposing a Coalition of the Chinese and Roman Churches, will be acceptable to the Curious. I must confess I myself being of opinion that the Emperor has as much Authority to be Interpreter to him he pretends to expound, as the Pope has to be Vicar of the Sacred Person he takes upon him to represent, I was not a little pleased with their Treaty of Alliance. What Progress the Negotiation between his Majesty of Rome and his Holiness of China makes (as we daily Writers say upon Subjects where we are at a loss) Time will let us know. In the mean time, since they agree in the Fundamentals of Power and Authority, and differ only in Matters of Faith, we may expect the Matter will go on without Difficulty.

Copia di Littera del Re della China al Papa, interpretata dal Padre Segretario dell' India della Compagna di Giefu.

A Voi Benedetto sopra i benedetti PP, ed interpretatore grande de Pontifici e Pastore Xmo dispensatore dell' oglio de i Rè d' Europe Clemente XI.

L Favorito amico di Dio Gionata 7º Potentissimo sopra tutti i potentissimi della terra, Altissimo sopro tutti

gl' Altissimi sotto il sole e la luna, che sude nella sede di simeraldo della China sopra cento scalini d'oro, ad interpretare la lingua di Dio a tutti i descendenti sedeli d'Abra-

' mo, che de la vita e la morte a cento quindici regni, ed

'a cento settante Isole, scrive con la penna dello Struzzo vergine, e manda salute ed accresimento di vechiezza.

'ESSENDO arrivato il tempo in cui il siore della reale nostro gioventu deve maturare i Frutti della nostra vectuezza, e consortare con quell' i desiderii de i populi nostri divoti, e propagare il seme di quella pianta che deve proteggerli, habbiamo Stabilito d'accompagnarci con una virgine eccelsa ed amorosa allattata alla mammella della leonessa forte e dell' Agnella mansueta. Percio essendoci stato sigurato sempre il vostro populo Europeo Romano per paese di donne invitte, i sorte, e chaste; allongiamo la nostra mano potente, a stringere una di loro, e questa sara una vostro nipote, o nipote di qualche altrograri Sacerdote Latino, che sia quardata dall' occhio dritto di Dio, sara seminata in lei l'Autorita

dall' occhio dritto di Dio, sara seminata in lei l'Autorita di Sarra, la Fedelta d'Esther, e la Sapienza di Abba;

· la vogliamo con l'occhio che guarda il cielo, e la terre, · e con la bocca della Conchiglia che fi pasce della ruggi-

'ada del matino. La sua eta non passi ducento corsi della Luna, la sua statura sia alta quanto la spicca dritta del grano verde, e la sua grossezza quanto un manipolo

di grano secco. Noi la mandaremmo a vestire per li

onostri mandatici Ambasciadori, e chi la conduranno a noi, e noi incontraremmo alla riva del siume grande

' facendola salire suo nostro cocchio. Ella potra ado-'rare appresso di noi il suo Dio, con venti quatro altre

' a sua ellezione, e potra cantare con loro come la Tor-

tora alla Primavera.

'SODISFANDO noi Padre e amico nostro questa nostra brama, sarete caggione di unire in perpetua amicitia cotesti vostri Regni d'Europa al nostro dominante Imperio, e si abbraccieranno le nostri leggi comme l'edera abbraccia la pianta, e noi medesemi Spargeremo del nossiro seme reale in coteste Provincei, riscaldando i letti di vostri Principi con il suoco amoroso delle nostre Amazoni, d'alcune delle quali i nostri mandatici Ambasciadori vi porteranno le Somiglianza depinte. V. Consirmiamo di tenere in pace le due buone religiose samiglie delli Missionarii gli Figlioli d'Ignazio, e li bianchi e neri figlioli di Dominico il cui consiglio degl' uni e degl' altri ci serve di scorta nel nostro regimento e di lume ad interpretare le divine Legge come appuncto sa lume l'oglio che si

- egetta in Mare. In tanto Alzandoci dal nostro Trono
- per Abbracciarvi, vi di chiariamo nostro conguinto e ' Confederato, ed ordiniamo che questo foglio sia segnato
- ' col nostro Segno Imperiale dalla nostra Citta, Capo del
- ' Mondo, il quinto giorno della terza lunatione l'anno quarto del nostro Imperio.
- SIGILLO e un sole nelle cui faccia e anche quel-
- · la della Luna ed intorno tra i Raggi vi sono traposte · alcune Spada.
- DICO il Traduttore che secondo il Ceremonial di questo Lettere e recedentissimo specialmente Fessere scrit-
- to con la penna dello Struzzo virgine con la quelle non
- · sogliosi scrivere quei Re che le pregiere a Dio e scri-
- vendo a qualche altro a Principe del Mondo, la mag-
- ' gior Finezza che usino, e scrivergli con la penna del
- · Pavone.
- A Letter from the Emperor of China to the Pope, interpreted by a Father Jesuit, Secretary of the Indies.
- To you bleffed above the Bleffed, great Emperor of Bishops, and Pastor of Christians, Dispenser of the Oil of the Kings of Europe, Clement XI.
- THE Favourite Friend of GOD Gionetta the VIIth. most Powerful above the most Powerful of the
- · Earth, Highest above the Highest under the Sun and
- ' Moon, who fits on a Throne of Emerald of China,
- above 100 Steps of Gold, to interpret the Language of God to the faithful, and who gives Life and Death
- to 115 Kingdoms, and 170 Islands; he writes with
- the Quill of a Virgin Ofrich, and fends Health and ' Increase of old Age.
- ' BEING arrived at the time of our Age, in which
- the Flower of our Royal Youth ought to ripen into Fruit
- ' towards old Age, to comfort therewith the Defire of
- our devoted People, and to propagate the Seed of that
- ' Plant which must protect them; we have determined to accompany ourselves with an high amorous Virgin,
- fuckled at the Breaft of a wild Liones, and a meek Lamb;
- and imagining with ourselves that your European Ro-

* man People is the Father of many unconquerable and chaste Ladies; We stretch out our powerful Arm to embrace one of them, and she shall be one of your Neices, or the Neice of some other great Latin Priest, the Darling of God's Right Eye. Let the Authority of Sarab be sown in her, the Fidelity of Esther, and the Wisdom of Abba. We would have her Eye like that of a Dove, which may look upon Heaven and Earth, with the Mouth of a Shell-Fish to feed upon the Dew of the Morning; Her Age must not exceed 200 Courses of the Moon; let her Stature be equal to that of an Ear of green Corn, and her Girth a Handful.

* WE will send our Mandarines Ambassadors to

WE will send our Mandarines Ambassadors to clothe her, and to conduct her to us, and we will meet her on the Bank of the great River, making her to leap up into our Chariot. She may with us worship her own God; together with twenty four Virgins of her own choosing; and she may sing with them as the Turtle in the Spring. You, O Father and Friend, complying with this our Desire, may be an occasion of uniting in perpetual Friendship our high Empire with your European Kingdoms, and we may embrace your Laws as the Ivy embraces the Tree; and we ourselves may scatter our Royal Blood into your Provinces, warming the chief of your Princes with the amorous Fire of our Amazons, the resembling Pictures of some of which our said Mandarines Ambassadors shall

convey to you.
WE exhort you to keep in Peace two good Religious Families of Missionaries, the black Sons of Ignatius, and the white and black Sons of Dominicus; that the Counsel, both of the one and the other, may serve as

a Guide to us in our Government, and a Light to interpret the Divine Law, as the Oil cast into the Sea

produces Light.

'TO conclude, we rifing up in our Throne to embrace you, we declare you our Ally and Confederate; and have ordered this Leaf to be sealed with our Imperial Signet, in our Royal City the Head of the World, the 8th Day of the third Lunation, and the 4th Year of our Reign.

LET-

John Sly.

LETTERS from Rome fay, the whole Conversation both among Gentlemen and Ladies has turned upon the Subject of this Epistle, ever fince it arrived. The Jesuit who translated it says, it loses much of the Majesty of the Original in the Italian. It feems there was an Offer of the fame nature made by a Predecessor of the present Emperor to Lewis XIIIth of France, but no Lady of that Court would take the Voyage, that Sex not being at that time fo much used in politic Negotiations. The manner of treating the Pope is, according to the Chinese Ceremonial, very respectful: For the Emperor writes to him with the Quill of a Virgin Offrich, which was never used before but in writing Prayers. Instructions are preparing for the Lady who shall have so much Zeal as to undertake this Pilgrimage, and be an Empress for the sake of her Religion. The Principal of the Indian Missionaries has given in a List of the reigning Sins in China, in order to prepare Indulgences necessary to this Lady and her Retinue, in advancing the Interests of the Roman Catholic Religion in those Kingdoms.

To the SPECTATOR-GENERAL.

May it please your Honour,

T

HAVE of late feen French Hats of a prodigious

• Magnitude pass by my Observatory.

NEW CASES STATES OF THE STATES

Nº 546 Wednesday, November 26.

Omnia patefacienda, ut ne quid omnino quod venditor norit, emptor ignoret. Tull.

Evry thing shou'd be fairly told, that the Euyer may not be ignorant of any thing, which the Seller knows.

I T gives me very great Scandal to observe, wherever I go, how much Skill, in buying all manner of Goods, there is necessary to defend yourself from being cheated in whatever you see exposed to sale. My reading makes Vol. VII.

fuch a ftrong Impression upon me, that I should think myself a Cheat in my way, if I should translate any thing from another Tongue, and not acknowledge it to my Readers. I understood from common Report, that Mr. Cibber was introducing a French Play upon our Stage, and thought myself concerned to let the Town know what was his, and what was Foreign. When I came to the Rehearfal, I found the House so partial to one of their own Fraternity, that they gave every thing which was faid fuch Grace, Emphasis, and Force in their Action, that it was no easy matter to make any Judgment of the Performance. Mrs. Oldfield, who, it feems, is the Heroic Daughter, had to just a Conception of her Part, that her Action made what she spoke appear decent, just, and noble. The Pasfions of Terror and Compassion, they made me believe were very artfully rais'd, and the whole Conduct of the Play artful and furprifing. We Authors do not much relish the Endeavours of Players in this kind; but have the same Disdain as Physicians and Lawyers have when Attorneys and Apothecaries give Advice. Cibber himself took the liberty to tell me, that he expected I would do him justice, and allow the Play well prepared for his Spectators, whatever it was for his Readers. He added very many Particulars not uncurious concerning the manner of taking an Audience, and laying wait not only for their Superficial Applause, but also for infinuating into their Affections and Passions, by the artful Management of the Look, Voice and Gesture of the Speaker. I could not but confent that the Heroic Daughter appeared in the Rehearfal a moving Entertainment wrought out of a great and exemplary Virtue.

THE Advantages of Action, Show and Dress on these occasions are allowable, because the Merit confists in being capable of imposing upon us to our Advantage and Entertainment. All that I was going to say about the Honessy of an Author in the sale of his Ware, was that he ought to own all that he had borrowed from others, and lay in a c'ear Light all that he gives his Spectators for their Money, with an account of the first Manusacturers. But I intended to give the Lecture of this Day upon the common and profituted Behaviour of Traders in ordinary Com-

merce. The Philosopher made it a Rule of Trade, that your Profit ought to be the common Profit; and it is unjust to make any step towards Gain, wherein the Gain of even those to whom you sell is not also consulted. A Man may deceive himself if he thinks sit, but he is no better than a Cheat who fells any thing without telling the Exceptions against it, as well as what is to be faid to its Advantage. The scandalous Abuse of Language and hardening of Conscience, which may be observed every day in going from one Place to another, is what makes a whole City to an unprejudic'd Eye a Den of Thieves. It was no small Pleasure to me for this reason to remark, as I passed by Cornhill, that the Shop of that worthy, honest, tho' lately unfortunate. Citizen, Mr. John Morton, so well known in the Linen Trade, is fitting up anew. Since a Man has been in a distressed Condition, it ought to be a great Satisfaction to have passed through it in such a manner as not to have lost the Friendship of those who suffered with him, but to receive an honourable Acknowledgment of his Honesty from those very Persons to whom the Law had configned his Estate.

THE Misfortune of this Citizen is like to prove of a very general Advantage to those who shall deal with him hereafter: For the Stock with which he now fets up being the Loan of his Friends, he cannot expose that to the hazard of giving Credit, but enters into a Ready-Money Trade, by which means he will both buy and fell the best and cheapest. He imposes upon himself a Rule of affixing the Value of each Piece he fells to the Piece itself; so that the most ignorant Servant or Child will be as good a Buyer at his Shop as the most skilful in the Trade. For all which, you have all his Hopes and Fortune for your Security. To encourage Dealing after this way, there is not only the avoiding the most infamous Guilt in ordinary Bartering; but this Observation, That he who buys with ready Money, faves as much to his Family, as the State exacts out of his Land for the Security and Service of his Country; that is to fay, in plain English, fixteen will do as much as twenty Shil-

lings.

Mr. SPECTATOR,

Y Heart is fo swelled with grateful Sentiments on account of some Forest on account of some Favours which I have lately received, that I must beg leave to give them utterance amongst the Croud of other anonymous Correspon-' dents; and writing, I hope, will be as great a Relief to my forced Silence, as it is to your natural Taciturnity-My generous Benefactor will not fuffer me to ' speak to him in any Terms of Acknowledgment, but ever treats me as if he had the greatest Obligations, and uses me with a Distinction that is not to be expected from one so much my Superior in Fortune, Years, and Understanding. He infinuates, as if I had a cer-' tain Right to his Favours from some Merit, which his particular Indulgence to me has discover'd; but that is only a beautiful Artifice to lessen the Pain an honest · Mind feels in receiving Obligations, when there is no probability of returning them.

· A Gift is doubled when accompany'd with fuch a De-· licacy of Address; but what to me gives it an inexpressible Value, is its coming from the Man I most esteem in the World. It pleases me indeed, as it is an · Advantage and Addition to my Fortune; but when I confider it as an Instance of that good Man's Friendship, it overjoys, it transports me; I look on it with a Lo-· ver's Eye, and no longer regard the Gift, but the Hand that gave it. For my Friendship is so intirely void of any gainful Views, that it often gives me Pain to think · it should have been chargeable to him; and I cannot at some melancholy Hours help doing his Generosity the Injury of fearing it should cool on this account,

and that the last Favour might be a fort of Legacy of a departing Friendship.

· I confess these Fears seem very groundless and unjust, but you must forgive them to the Apprehension of one · possessed of a great Treasure, who is frighted at the · most distant Shadow of Danger.

· SINCE I have thus far open'd my Heart to you, · I will not conceal the secret Satisfaction I feel there of · knowing the Goodness of my Friend will not be un-

· rewarded.

rewarded. I am pleased with thinking the Providence of the Almighty hath sufficient Bleslings in store

for him, and will certainly discharge the Debt, tho'.

I am not made the happy Instrument of doing it. · HOWEVER nothing in my power shall be want-

ing to shew my Gratitude; I will make it the Business of my Life to thank him, and shall esteem (next to

' him) those my best Friends, who give me the greatest

' Affistance in this good Work. Printing this Letter

would be some little Instance of my Gratitude; and

' your Favour herein will very much oblige

Nov. 24.

Your most humble Servant, &c. ..

T

W. C.



No 547 Thursday, November 27.

Si vulnus tibi, monstrata radice vel berba, Non fieret levius, fugeres radice vel herba Proficiente nihil curarier -- Hor. Ep. 2. 1. 2. v. 149.

Suppose you had a Wound, and on had show'd An Herb, which you apply'd, but found no good; Wou'd you be fond of this, increase your Pain, And use the fruitless Remedy again? CREECH.

T is very difficult to praise a Man without putting him out of countenance. My following Correspondent has found out this uncommon Art, and together with his Friends, has celebrated some of my Speculations after fuch a concealed but diverting manner, that if any of my Readers think I am to blame in publishing my own Commendations, they will allow I should have deferved their Censure as much, had I suppressed the Humour in which they are conveyed to me.

N 3

SIR,

AM often in a private Assembly of Wits of both Sexes, where we generally descant upon your Speculations, or upon the Subjects on which you have treated. We were last Tuesday talking of those two Volumes which you have lately published. Some were · commending one of your Papers, and some another; and there was scarce a single Person in the Company that had not a favourite Speculation. Upon this a . Man of Wit and Learning told us, he thought it would not be amis, if we paid the Spectator the · fame Compliment that is often made in our pub-· lick Prints to Sir William Read, Dr. Grant, Mr. Moor the Apothecary, and other eminent Physicians, where it is usual for the Patients to publish the Cures which have been made upon them, and the feveral Distempers under which they laboured. The Proposal took. and the Lady where we vifited having the two last · Volumes in large Paper interleav'd for her own private use, order'd them to be brought down, and laid in the Window, whither every one in the Company retir'd, and writ down a particular Advertisement ' in the Stile and Phrase of the like ingenious Compofitions which we frequently meet with at the end of our News-Papers. When we had finished our Work. · we read them with a great deal of Mirth at the Firefide, and agreed, Nemine contradicente, to get them transcrib'd, and sent to the Speciator. The Gentleman who made the Proposal entred the following Advertisement before the Title-Page, after which the rest · fucceeded in order.

* REMEDIUM efficax & universum; or, An effectual Remedy adapted to all Capacities; shewing how any Person may cure himself of Ill-nature, Pride, Party-Spleen, or any other Distemper incident to the human System, with an easy way to know when the Insection is upon him. This Panacea is as innocent as Bread, agreeable to the Taste, and requires no Confinement. It has not its Equal in the Universe, as abundance of the

the Nobility and Gentry throughout the Kingdom · have experienced. N. B. ' No Family ought to be without it.

Over the two Spectators on Jealoufy, being the two first in the third Volume.

· I WILLIAM CRAZY, aged threescore and feven, having been for feveral Years afflicted with uneasy Doubts, Fears, and Vapours, occasion'd by the

- Youth and Beauty of Mary my Wife, aged twenty five, do hereby for the Benefit of the Public give notice,
- that I have found great Relief from the two following Doses, having taken them two Mornings together with

' a Dish of Chocolate. Witness my Hand, &c.

For the Benefit of the Poor.

- 'IN charity to such as are troubled with the Disease of Levee-Hunting, and are forced to seek their
- ' Bread every Morning at the Chamber-Doors of great
- . Men, I A. B. do testify, that for many Years past I ' laboured under this fashionable Distemper, but was
- cured of it by a Remedy which I bought of Mrs. Bald-
- win, contained in a Half-Sheet of Paper, marked No 193, where any one may be provided with the
- fame Remedy at the Price of a fingle Peny.
- · AN infallible Cure for Hypochondriac Melancholy, · Nº 173. 184. 191. 203. 209. 221. 233. 235. 239.

• 245. 247. 251.

Probatum est.

Charles Eafy.

- 'I CHRISTOPHER QUERY, having been troubled with a certain Distemper in my Tongue, which ' shewed itself in impertinent and superfluous Interrogatories, have not asked one unnecessary Question since my perusal of the Prescription mark'd Nº 228.
- 'THE Britannick Beautifier, being an Essay on Modefly, No 231, which gives such a delightful blushing N 4 · Colour

Colour to the Cheeks of those that are white or pale. that it is not to be diffinguished from a natural fine

Complexion, nor perceived to be artificial by the near-est Friend: Is nothing of Paint, or in the least hurtful.

It renders the Face delightfully handfom; is not subject to be rubbed off, and cannot be paralleled by either Wash, Powder, Cosmetic, &c. It is certainly

the best Beautisier in the World.

Martha Gloworm.

· I SAMUEL SELF, of the Parish of St. Fames's,

having a Constitution which naturally abounds with · Acids, made use of a Paper of Directions marked

No 177, recommending a healthful Exercise called Good-

· Nature, and have found it a most excellent Sweetner

of the Blood.

- . WHEREAS I, Elizabeth Rainbow, was troubled with that Diffemper in my Head, which about a Year ' ago was pretty epidemical among the Ladies, and dif-· covered itself in the Colour of their Hoods, having ' made use of the Doctor's Cephalic Tincture, which
- he exhibited to the Public in one of his last Year's Papers. I recovered in a ry few days.
- · I GEORGE GLOOM, having for a long time been troubled with the Spleen, and b ing advis'd by
- my Friends to put myself into a Course of Steele, did for that end make use of Remedies convey'd to me se-
- veral Mornings, in short Letters from the Hands of the invisible Doctor. They were marked at the bottom
- · Nathaniel Henrooft, Alice Threadneedle, Rebecca Nettle-
- · top, Tom Leveless, Mary Meanwell, Thomas Smoky,
- · Anthony Freeman, Tom Meggot, Ruflic Sprightly, &c. which have had so good an Effect upon me, that I now
- find myself chearful, lightsom and easy; and therefore
- do recommend them to all fuch as labour under the

fame Distemper.

NOT having room to infert all the Advertisements which were fent me, I have only picked out some few from from the third Volume, referving the fourth for another Opportunity.

THE STATE OF THE S

Nº 548 Friday, November 28.

Qui minimis urgetur. Hor. Sat. 3. 1. 1. v. 68.

There's none but has some Fault, and he's the best, Most virtuous He, that's spotted with the least.

CREECH.

Mr. SPECTATOR,

Nov. 27, 1712.

HAVE read this Day's Paper with a great deal of Pleasure, and could send you an Account of several Elixirs and Antidotes in your third Volume. which your Correspondents have not taken notice of in their Advertisements; and at the same time must own to you, that I have feldom feen a Shop furnished with fuch a Variety of Medicaments, and in which there are fewer Soporifics. The feveral Vehicles you have invented for conveying your unacceptable Truths to us, are what I most particularly admire, as I am afraid they are Secrets which will die with you. I do not find that any of your Critical Essays are taken notice of in this Paper, notwithstanding I look upon them to be excellent Cleanfers of the Brain, and could venture to superscribe them with an Advertisement which I have lately seen in one of our News Papers, wherein there is an Account given of a Sovereign Remedy for restoring the Taste of all fuch Persons whose Palates have been vitiated by Distempers, unwholfom Food, or any the like Occasions. But to let fall the Allusion, notwithstanding your Criticisms, and particularly the Candour which you have discovered in them, are not the least taking Part of your Work, I find your Opinion concerning Poetical Justice, as it is expressed in the first Part of your Fortieth Spectator, is NS

controverted by some eminent Critics; and as you now feem to our great Grief of Heart, to be winding up your Bottoms, I hoped you would have enlarged a little upon that Subject. It is indeed but a fingle Paragraph in your Works, and I believe those who have read it with the same Attention I have done, will think there is nothing to be objected against it. I have however drawn up some additional Arguments to strengthen the Opinion which you have there delivered, having endeavoured to go to the bottom of that matter, which you may either publish or suppress as you think fit.

" HORACE in my Motto fays, that all Men are vicious, and that they differ from one another, only as

they are more or less so. Boileau has given the same · Account of our Wisdom, as Horace has of our Virtue.

Tous les hommes sont fous, & malgré tous leurs soins, Ne different entre eux, que du plus & du moins.

All Men, fays he, are Fools, and in spite of their Endeavours to the contrary, differ from one another only as they are more or less fo.

. TWO or three of the old Greek Poets have given the fame turn to a Sentence which describes the Happi-

ness of Man in this Life;

Τὸ ζῶν ἀλύπως, ἀνδρ Εςιν ἐυτυχες.

That Man is most happy who is the least miserable. 'It will not perhaps be unentertaining to the Polite Rea-

der to observe how these three beautiful Sentences are

formed upon different Subjects by the same way of thinking; but I shall return to the first of them.

· OUR Goodness being of a comparative, and not an

absolute nature, there is none who in strictness can be called a Virtuous Man. Every one has in him a natural

'Alloy, tho' one may be fuller of Drofs than another: For this reason I cannot think it right to introduce a

perfect or a faultless Man upon the Stage; not only

because such a Character is improper to move Compassion, but because there is no such thing in Nature.

This might probably be one Reason why the Spec-TATOR in one of his Papers took notice of that late ' invented Term called Poetical Justice, and the wrong Notions into which it has led fome Tragic Writers. · The most perfect Man has Vices enough to draw down · Punishments upon his Head, and to justify Providence in regard to any Miseries that may befal him. For this reason I cannot think, but that the Instruction and Moral are much finer, where a Man who is virtuous in the main of his Character falls into Distress, and finks under the Blows of Fortune at the End of a Traegedy, than when he is represented as Happy and Triumphant. Such an Example corrects the Infolence of · Human Nature, softens the Mind of the Beholder with Sentiments of Pity and Compassion, comforts him under his own private Affliction, and teaches him not to-' judge of Mens Virtues by their Successes. I cannot think of one real Hero in all Antiquity so far rais'd above Human Infirmities, that he might not be very * naturally represented in a Tragedy as plunged in Misfortunes and Calamities. The Poet may still find out fome prevailing Passion or Indiferetion in his Character, and shew it in such a manner, as will sufficiently acquit the Gods of any Injustice in his Sufferings. · Horace observes in my Text, the best Man is faulty, though not in fo great a degree as those whom we generally call vicious Men. IF such a strict Poetical Justice, as some Gentlemen

infift upon, was to be observed in this Art, there is no manner of reason why it should not extend to Heroic Poetry, as well as Tragedy. But we find it so little observed in Homer, that his Achilles is placed in the greatest Point of Glory and Success, tho' his Character is morally vicious, and only poetically good, if I may use the Phrase of our modern Critics. The Eneid is filled with innocent, unhappy Persons. Nisus and Euryalus, Lausus and Pallas come all to unfortunate ends. The Poet takes notice in particular, that in the Sacke ing of Troy, Ripheus fell, who was the most just Man

among the Trojans.

Qui fuit in Teucris, & servantissimus Æqui:
Diis aliter visum est — Æn. 2. v. 427.

And that Pantheus could neither be preserved by his transcendent Piety, nor by the holy Fillets of Apollo,

whose Priest he was.

Labentem pietas, nec Apollinis infula texit.

Ibid. v. 429.

them.

I might here mention the Practice of ancient Tragic Poets, both Greek and Latin; but as this Particular is touched upon in the Paper abovementioned, I shall pass it over in filence. I could produce Passages out of · Aristotle in favour of my Opinion, and if in one place he fays that an absolutely virtuous Man should not be represented as unhappy, this does not justify any one who shall think fit to bring in an absolutely virtuous. Man upon the Stage. Those who are acquainted with that Author's way of writing, know very well that to take the whole extent of his Subject into his Divisions of it, he often makes use of such Cases as are imaginary, and not reducible to practice: He himself de-· clares that fuch Tragedies as ended unhappily bore away the Prize in Theatrical Contentions, from those which ended happily; and for the Fortieth Speculation, which I am now confidering, as it has given Reasons why these are more apt to please an Audience, so it only · proves that these are generally preserable to the other, · tho' at the same time it assirms that many excellent · Tragedies have and may be written in both kinds. 'I shall conclude with observing, that though the · Spellator abovementioned is so far against the Rule of · Poetical Juffice, as to affirm that good Men may meet with an unhappy Catastrophe in Tragedy, it does not · fay that ill Men may go off unpunished. The Reason for this Distinction is very plain, namely, because the · best of Men are vicious enough to justify Providence · for any Misfortunes and Afflictions which may befall them, but there are many Men so criminal that they can have no Claim or Pretence to Happiness. The best

of Men may deserve Punishment, but the worst of Men

cannot deserve Happiness.

CHE ALIGNATURE SERVICE SER

Nº 549 Saturday, November 29.

Quamvis digressu veteris consusus amici, Laudo tamen — Juv. Sat. 3. v. 1.

Tho' griev'd at the Departure of my Friend, His Purpose of retiring I commend.

BELIEVE most People begin the World with a Resolution to withdraw from it into a serious kind of Solitude or Retirement, when they have made themfelves easy in it. Our Happiness is, that we find out fome Excuse or other for deferring such our good Resolutions till our intended Retreat is cut off by Death. But among all kinds of People there are none who are fo hard to part with the World, as those who are grown old in the heaping up of Riches. Their Minds are fo warp'd with their constant Attention to Gain, that it is very difficult for them to give their Souls another Bent, and convert them towards those Objects, which, tho' they are proper for every Stage of Life, are so more especially for the last. Horace describes an old Usurer as fo charm'd with the Pleasures of a Country Life. that in order to make a Purchase he called in all his Money; but what was the Event of it? Why in a very few days after he put it out again. I am engaged in this Series of Thought by a Discourse which I had last Week with my worthy Friend Sir AndREW FREE-PORT, a Man of fo much natural Eloquence, good Senfe, and Probity of Mind, that I always hear him with a particular Pleasure. As we were sitting together, being the fole remaining Members of our Club, Sir A N D R E W gave me an Account of the many busy Scenes of Life in which which he had been engaged, and at the fame time reckoned up to me abundance of those lucky Hits, which at another time he would have called pieces of Good Fortune; but in the temper of Mind he was then, he termed them Mercies, Favours of Providence, and Bleffings upon an honest Industry. Now, fays he, you must know, my good Friend, I am so used to consider myself as Creditor and Debtor, that I often state my Accounts after the fame manner with regard to Heaven and my own Soul. In this Case, when I look upon the Debtor-fide, I find such innumerable Articles, that I want Arithmetic to cast them up; but when I look upon the Creditor-fide, I find little more than blank Paper. Now tho' I am very well fatiffied that it is not in my power to balance Accounts with my Maker, I am resolved however to turn all my future Endeavours that way. You must not therefore be surprised, my Friend, if you hear that I am betaking myself to a more thoughtful kind of Life, and if I meet you no more in this place.

I could not but approve so good a Resolution, notwithflanding the Loss I shall suffer by it. Sir ANDREW has since explained himself to me more at large in the

following Letter, which is just come to my hands.

Good Mr. SPECTATOR,

TOTWITHSTANDING my Friends at the Club have always rallied me, when I have talked of retiring from Bufiness, and repeated to me one of my own Sayings, That a Merchant has never enough till he has got a little more; I can now inform vou, that there is one in the World who thinks he has enough, and is determined to pass the Remainder of his Life in the Enjoyment of what he has. You know " me fo well, that I need not tell you, I mean, by the · Enjoyments of my Possessions, the making of them useful to the Public. As the greatest Part of my Estate has been hitherto of an unifeady and volatile nature, either tost upon Seas or sluctuating in Funds; it is one now fixed and fettled in substantial Acres and Tenements. I have removed it from the Uncertainty of Stocks, Winds and Waves, and disposed of it

in a considerable Purchase. This will give me great Opportunity of being charitable in my way, that is in fetting my poor Neighbours to work, and giving them a comfortable Subfistence out of their own Industry. My Gardens, my Fishponds, my Arable and Pasture Grounds shall be my several Hospitals, or rather Work houses, in which I propose to maintain a great many indigent Persons, who are now starving in my Neighbourhood. I have got a fine Spread of improveable Lands, and in my own Thoughts am already plowing up fome of them, fencing others; planting Woods, and draining Marshes. In fine, as I have my Share in the Surface of this Island, I am resolved to make it as beautiful a Spot as any in her Majesty's Dominions; at least there is not an Inch of it which shall not be cultivated to the best advantage, and do its utmost for its Owner. As in my Mercantile Employment I fo disposed of my affairs, that from whatever Corner of the Compass the Wind blew, it was bringing home one or other of my Ships; I hope, as a Husbandman, to contrive it fo, that not a Shower of Rain, or a Glimpse of Sun-shine, shall fall upon my Estate without bettering some part of it, and contributing to the Products of the Season. You know it has been hitherto my Opinion of Life, that it is thrown away when it is not some way useful to others. But when I am riding out by myself, in the fresh Air on the open Heath that lies by my House, I find several other Thoughts growing up in me. I am now of opinion, that a Man of my Age may find Business enough on himself, by setting his Mind in order, preparing it for another World, and reconciling it to the Thoughts of Death. I must therefore acquaint ' you, that besides those usual Methods of Charity, of which I have before spoken, I am at this very Inflant finding out a convenient Place where I may build an Alms-house, which I intend to endow very handfomly, for a dozen superannuated Husbandmen. It will be a great pleasure to me to say my Prayers twice a day with Men of my own Years, who all of them, as well as myself, may have their Thoughts taken up · how

- how they shall die, rather than how they shall live. I remember an excellent Saying that I learned at
- School, Finis coronat opus. You know best whether
- it be in Virgil or in Horace, it is my business to apply it. If your Affairs will permit you to take the Coun-
- try Air with me fometimes, you shall find an Apart-
- ' ment fitted up for you, and shall be every day enter-
- tained with Beef or Mutton of my own feeding; Fish out of my own Ponds; and Fruit out of my own
- Gardens. You shall have free Egress and Regress
- ' about my House, without having any Questions asked
- ' you, and in a word such an hearty Welcome as you
- · may expect from

Your most sincere Friend

and bumble Servant

ANDREW FREEPORT.

THE Club, of which I am a Member, being intirely dispersed, I shall consult my Reader next Week, upon a Project relating to the Institution of a new one.

CHUENCYCE DESCENSORUES

Nº 550 Monday, December 1.

Quid dignum tanto feret bic promissor biatu? Hor. Ars Poet. v. 138,

In what will all this Oftentation end?

Roscommon.

SINCE the late Dissolution of the Club whereof I have often declared myself a Member, there are very many Persons who by Letters, Petitions and Recommendations, put up for the next Election. At the same time I must complain, that several indirect and underhand Practices have been made use of upon this occa-

fion. A certain Country Gentleman began to tap upon the first Information he received of Sir Roger's Death; when he fent me up word, that if I would get him chosen in the place of the Deceased, he would present me with a Barrel of the best October I had ever drank in my Life. The Ladies are in great pain to know whom I intend to elect in the room of WILL HONEYCOMB. Some of them indeed are of opinion that Mr. HONEYCOMB did not take sufficient care of their Interest in the Club, and are therefore defirous of having in it hereafter a Representative of their own Sex. A Citizen who subscribes himself Y. Z. tells me that he has one and twenty Shares in the African Company, and offers to bribe me with the odd one in case he may succeed Sir ANDREW FREE-PORT, which he thinks would raise the Credit of that Fund. I have feveral Letters, dated from Jenny Man's, by Gentlemen who are Candidates for Capt. SENTRY's Place, and as many from a Coffee house in Paul's Church yard of fuch who would fill up the Vacancy occasioned by the Death of my worthy Friend the Clergyman, whom I can never mention but with a particular Respect.

If A VING maturely, weighed these several Particulars, with the many Remonstrances that have been made to me on this Subject, and considering how invidious an Office I shall take upon me if I make the whole Election depend upon my single Voice, and being unwilling to expose myself to those Clamours, which, on such an occasion, will not fail to be raised against me for Partiality, Injustice, Corruption, and other Qualities which my Nature abhors, I have formed to myself the Project of a

Club as follows.

I have Thoughts of iffuing out Writs to all and every of the Clubs that are established in the Cities of London and Westminster, requiring them to choose out of their respective Bodies a Person of the greatest Merit, and to return his Name to me before Lady day, at which time I intend to sit upon Business.

BY this means I may have reason to hope, that the Club over which I shall preside will be the very Flower and Quintessence of all other Clubs. I have communi-

cated

cated this my Project to none but a particular Friend of mine, whom I have celebrated twice or thrice for his Happiness in that kind of Wit which is commonly known by the Name of a Pun. The only Objection he makes to it is, that I shall raise up Enemies to myself if I act with so regal an Air, and that my Detractors, instead of giving me the usual Title of Spectator, will be apt to

call me the King of Clubs.

BUT to proceed on my intended Project: It is very well known that I at first set forth in this Work with the Character of a filent Man; and I think I have so well preserved my Taciturnity, that I do not remember to have violated it with three Sentences in the space of almost two Years. As a Monosyllable is my Delight, I have made very sew Excursions in the Conversations which I have related, beyond a Yes or a No. By this means my Readers have lost many good things which I have had in my Heart, though I did not care for uttering them.

NOW in order to diversify my Character, and to shew the World how well I can talk if I have a mind, I have Thoughts of being very loquacious in the Club which I have now under Consideration. But that I may proceed the more regularly in this Affair, I design, upon the first Meeting of the faid Club, to have my Mouth opened in form; intending to regulate myself in this Particular by a certain Ritual which I have by me, that contains all the Ceremonies which are practifed at the opening of the Mouth of a Cardinal. I have likewise examined the Forms which were used of old by Pythagoras, when any of his Scholars, after an Apprenticeship of Silence, was made free of his Speech. In the mean time, as I have of late found my Name in foreign Gazettes upon less Occafions, I question not but in their next Articles from Great-Britain, they will inform the World, that the SPECTATOR's Mouth is to be opened on the twentyfifth of March next. I may perhaps publish a very useful Paper at that time of the Proceedings in that Solemnity, and of the Persons who shall assist at it. But of this more hereafter.

Nº 551 Tuefday, December 2.

Sic Honor & Nomen divinis vatibus atque Carminibus venit, ------ Hor. Ars Poet. v. 400.

So ancient is the Pedigree of Verse, And so divine a Poet's Function.

ROSCOMMON.

Mr. SPECTATOR,

T 7 HEN Men of worthy and excelling Genius's have obliged the World with beautiful and instructive Writings, it is in the nature of Gratitude that Praise should be returned them, as one proper consequent Reward of their Performances. Nor has Mankind ever been so degenerately funk, but they have made this Return, and even when they have not been wrought up by the generous Endeavour so as to receive the Advantages defigned by it. This Praise, which arifes first in the Mouth of particular Persons, spreads and lasts according to the Merit of Authors; and when it thus meets with a full Success changes its Denomination, and is called Fame. They who have happily arrived at this, are, even while they live, inflamed by the Acknowlegments of others, and spurred on to new Undertakings for the Benefit of Mankind, notwithstanding the Detraction which some abject Tempers would cast upon them: But when they decease, their Characters being freed from the Shadow which Envy laid them under, begin to shine out with greater Splendor; their Spirits furvive in their Works; they are admitted into the highest Companies, and they continue pleasing and instructing Posterity from Age to Age. Some of the best gain a Character, by being able to shew that they are no Strangers to them; and others obtain a new Warmth

to labour for the Happiness and Ease of Mankind, from a Reslexion upon those Honours which are paid to their Memories.

THE Thought of this took me up as I turned over those Epigrams which are the Remains of several of the Wits of Greece, and perceived many dedicated to the Fame of those who had excelled in beautiful poetic Performances. Wherefore, in pursuance to my Thought, I concluded to do something along with them to bring their Praises into a new Light and Language, for the Encouragement of those whose modest Tempers may be deterred by the Fear of Envy or Detraction from fair Attempts, to which their Parts might render them equal. You will perceive them as they follow to be conceived in the form of Epitaphs, a fort of Writing which is wholly set apart for a short-pointed Method of Praise.

On Orpheus, written by Antipater.

No longer, Orpheus, shall thy sacred Strains
Lead Stones, and Trees, and Beasts along the Plains;
No longer sooth the boisterous Winds to sleep,
Or still the Billows of the raging Deep:
For thou art gone, the Muses mourn'd thy Fall
In solemn Strains, thy Mother most of all.
Ye Mortals, idly for your Sons ye moan
If thus a Goddess could not save her own.

OBSERVE here, that if we take the Fable for granted, as it was believed to be in that Age when the Epigram was written, the Turn appears to have Piety to the Gods, and a refigning Spirit in its Application. But if we consider the Point with respect to our present Knowledge, it will be less esteem'd; though the Author himself, because he believed it, may still be more valued than any one who should now write with a Point of the same nature.

On Homer, by Alpheus of Mytilene.

Still in our Ears Andromache complains, And fill in Sight the Fate of Troy remains; Nº 551

Still Ajax fights, still Hestor's dragg'd along, Such strange Inchantment dwells in Homer's Song; Whose Birth could more than one poor Realm adorn, For all the World is proud that he was born.

THE Thought in the first part of this is natural, and depending upon the Force of Poesy: In the latter part it looks as if it would aim at the History of seven Towns contending for the Honour of Homer's Birth-place; but when you expect to meet with that common Story, the Poet slides by, and raises the whole World for a kind of Arbiter, which is to end the Contention amongst its several Parts.

On Anacreon by Antipater.

This Tomb be thine, Anacreon; all around Let Iny sureath, let Flourets deck the Ground, And from its Earth, enrich'd with such a Prize, Let Wells of Milk and Streams of Wine arise: So will thine Ashes yet a Pleasure know, If any Pleasure reach the Shades below.

THE Poet here written upon, is an easy gay Author, and he who writes upon him has filled his own Head with the Character of his Subject. He seems to love his Theme so much, that he thinks of nothing but pleasing him as if he were still alive, by entring into his Libertine Spirit; so that the Humour is easy and gay, resembling Anacreon in its Air, raised by such smages, and pointed with such a Turn as he might have used. I give it a place here, because the Author may have design'd it for his Honour; and I take an Opportunity from it to advise others, that when they would praise, they cautiously avoid every looser Qualification, and fix only where there is a real Foundation in Merit.

On Euripides, by Ion.

Divine Euripides, this Tomb we fee So fair, is not a Monument for thee,

So much as thou for it, since all will own Thy Name and lasting Praise adorns the Stone.

THE Thought here is fine, but its fault is, that it is general, that it may belong to any great Man, because it points out no particular Character. It would be better, if when we light upon such a Turn, we join it with something that circumscribes and bounds it to the Qualities of our Subject. He who gives his Praise in gross, will often appear either to have been a Stranger to those he writes upon, or not to have found any thing in them which is praise-worthy.

On Sophocles, by Simonides.

Winde, gentle Ever-green, to form a Shade Around the Tomb where Sophocles is laid; Sweet Ivy winde thy Boughs, and intertwine With blushing Roses and the clustring Vine: Thus will thy lasting Leaves, with Beauties hung, Prove grateful Emblems of the Lays he sung; Whose Soul, exalted like a God of Wit, Among the Muses and the Graces writ.

THIS Epigram I have opened more than any of the former: The Thought towards the latter End feemed closer couched, so as to require an Explication. I fancied the Poet aimed at the Picture which is generally made of Apollo and the Muses, he sitting with his Harp in the middle, and they around him. This looked beautiful to my Thought, and because the Image arose before me out of the Words of the Original as I was reading it, I wentured to explain them so.

On Menander, the Author unnamed.

The very Bees, O sweet Menander, hung To taste the Muses Spring upon thy Tongue; The very Graces made the Scenes you writ Their happy Point of fine Expression hit. Thus still you live, you make your Athens shine, And raise its Glory to the Skies in thine.

THIS Epigram has a respect to the Character of its Subject; for Menander writ remarkably with a Justiness and Purity of Language. It has also told the Country he was born in, without either a set or a hidden manner, while it twists together the Glory of the Poet and his Nation, so as to make the Nation depend upon his for an Increase of its own.

I will offer no more Instances at present, to shew that they who deserve Praise have it returned them from different Ages. Let these which have been laid down, shew Men that Envy will not always prevail. And to the end that Writers may more successfully enliven the Endeavours of one another, let them confider, in some fuch manner as I have attempted, what may be the justest Spirit and Art of Praise. It is indeed very hard to come up to it. Our Praise is trisling when it depends upon Fable; it is false when it depends upon wrong Qualifications; it means nothing when it is general; it is extremely difficult to hit when we propose to raise Characters high, while we keep to them justly. I shall end this with transcribing that excellent Epitaph of Mr. Cowley, wherein, with a kind of grave and philosophic Humour, he very beautifully speaks of himself (withdrawn from the World, and dead to all the Interests of it) as of a Man really deceas'd. At the same time it is an Instruction how to leave the Public with a good Grace.

Epitaphium Vivi Authoris.

Hic, O Viator, sub Lare parvulo
Couleius hic est conditus, hic jacet
Defunctus Humani Laboris
Sorte, supervacuaque Vita:
Non indecora pauperie nitens,
Et non inerti Nobilis Otio,
Vanoque dilectis popello
Divitiis animosus hostis.

Possis ut illum dicere mortuum,
En Terra jam nunc quantula sussicit!
Exempta sit Curis, Viator,
Terra sit illa levis, precare.
Hic sparge Flores, sparge breves Rosas,
Nam Vita gaudet mortua Floribus,
Herbisque odoratis corona
Vatis adbuc Cinerem calentem.

The living Author's Epitaph.

From Life's superfluous Cares enlarg'd, His Debt of human toil discharg'd, Here Cowley lies, beneath this Shed, To ev'ry worldly Interest dead: With decent Poverty content; His Hours of Ease not idly spent; To Fortune's Goods a Foe profes'd, And hating Wealth, by all cares'd. 'Tis fure, he's dead; for, lo! how small A Spot of Earth is now his All! O! wish that Earth may lightly lay, And ev'ry Care be far away! Bring Flow'rs, the short-liv'd Roses bring, To Life Deceased fit Offering! And Sweets around the Poet strow, Whilst yet with Life his Ashes glow.

THE Publication of these Criticisms having procured me the following Letter from a very ingenious Gentleman, I cannot forbear inserting it in the Volume, though it did not come soon enough to have a place in any of my single Papers.

Mr. SPECTATOR,

AVING read over in your Paper, No 551, fome of the Epigrams made by the Grecian Wits, in commendation of their celebrated Poets, I could not forbear fending you another, out of the fame Collection; which I take to be as a great Compliment to

· Homer, as any that has yet been paid him.

Tis woo' & Tegins worepor, &c,

Who first transcrib'd the famous Trojan War, And wife Ulysses' Acts, O Jove, make known: For since 'tis certain, Thine those Poems are, No more let Homer boast they are his own.

'If you think it worthy of a Place in your Speculations, for ought I know (by that means) it may in time be printed as often in English, as it has already

been in Greek. I am (like the rest of the World)

SIR.

4th Dec.

Your great Admirer,

G. R.

THE Reader may observe that the Beauty of this Epigram is different from that of any in the foregoing. An Irony is looked upon as the finest Palliative of Praise; and very often conveys the noblest Panegyrick under the Appearance of Satire. Homer is here idemingly accused and treated as a Plagiary; but what is drawn up in the form of an Accusation is certainly, as my Correspondent observes, the greatest Compliment that could have been paid to that Divine Poet.

Dear Mr. SPECTATOR,

- AM a Gentleman of a pretty good Fortune, and of a Temper impatient of any thing which I think
- an Injury; however I always quarrelled according to Law, and instead of attacking my Adversary by the
- dangerous Method of Sword and Piftol, I made my
- · Assaults by that more secure one of Writ or Warrant.
- I cannot help telling you, that either by the Justice of my Causes or the Superiority of my Counsel, I have
- been generally successful; and to my great Satisfaction
- I can fay it, that by three Actions of Slander, and half
- a dozen Trespasses, I have for several Years enjoy'd a Vol. VII. O perfect

perfect Tranquillity in my Reputation and Estate. By these means also I have been made known to the ' Judges; the Serjeants of our Circuit are my intimate ' Friends, and the ornamental Counsel pay a very profound Respect to one who has made so great a Figure in the Law. Affairs of Consequence having brought ' me to Town, I had the Curiofity t'other day to visit " Westminster-Hall; and having placed myself in one of the Courts, expected to be most agreeably entertained. After the Court and Counsel were, with due · Ceremony, seated, up stands a learned Gentleman, and began, When this Matter was last stirred before ' your Lordship; the next humbly moved to quash an " Indictment; another complained that his Adversary had snapp'd a Judgment; the next informed the Court that his Client was stripped of his Possession; another begg'd leave to acquaint his Lordship they had been ' saddled with Costs. At last up got a grave Serjeant, and told us his Client had been hung up a whole Term by a Writ of Error. At this I could bear it no longer, but came hither, and refolv'd to apply myfelf to your Honour to interpose with these Gentlemen, that they would leave off fuch low and unnatural Expressions: For furely tho' the Lawyers subscribe to hideous French and false Latin, yet they should let their Clients have a little decent and proper English for their Money. What Man that has a value for a Good-Name would like to have it faid in a publick Court, that Mr. Such-a-one was stripped, saddled or bung up? This being what has escaped your Specta-' torial Observation, be pleas'd to correct such an illiberal Cant among professed Speakers, and you'll infinitely oblige

Your humble Servant,

Joe's Coffee-house, Nov. 28.

Philonicus.



Nº 552

WARRAND CONTROL OF THE STATE OF

Nº 552 Wednesday, December 3.

Qui prægravat artes Infræ se positas, extinctus amabitur idem. Hor. Ep. 1. l. 2. v. 13.

For those are hated that excel the rest, Altho, when dead, they are below'd and blest.

CREECH.

S I was tumbling about the Town the other day in a Hackney-Coach, and delighting myfelf with busy Scenes in the Shops of each fide of me, it came into my Head with no small Remorfe, that I had not been frequent enough in the Mention and Recommendation of the industrious Part of Mankind. It very naturally, upon this Occasion, touched my Conscience in particular, that I had not acquitted myself to my Friend Mr. Peter Motteux. That industrious Man of Trade, and formerly Brother of the Quill, has dedicated to me a Poem upon Tea. It would injure him, as a Man of Business, if I did not let the World know that the Author of fo good verses writ them before he was concern'd in Traffick. In order to expiate my Negligence towards him, I immediately refolv'd to make him a Visit. I found his spacious Warehouses fill'd and adorn'd with Tea, China and Indian Ware. observe a beautiful Ordonnance of the whole; and such different and confiderable Branches of Trade carried on. in the same House, I exulted in seeing dispos'd by a Poetical Head. In one place were exposed to view Silks of various Shades and Colours, rich Brocades, and the wealthiest Products of foreign Looms. Here you might fee the finest Laces held up by the fairest Hands; and there examin'd by the beauteous Eyes of the Buyers, the most delicate Cambricks, Muslins, and Linens. I could not but congratulate my Friend on the humble, but, I hoped, beneficial Use he had made of his Talents, and wished I could be a Patron to his Trade, as he had been pleased to make me of his Poetry. The honest Man has, I know, that modest Desire of Gain which is peculiar to those who understand better things than Riches: and I dare say he would be contented with much less than what is called Wealth at that Quarter of the Town which he inhabits, and will oblige all his Customers with Demands agreeable to the Modera-

tion of his Defires.

AMONG other Omissions of which I have been also guilty, with relation to Men of Industry of a superior Order, I must acknowledge my Silence towards a Proposal frequently inclosed to me by Mr. Renatus Harris, Organ-Builder. The Ambition of this Artificer is to erect an Organ in St. Paul's Cathedral, over the West Door, at the Entrance into the Body of the Church, which in Art and Magnificence shall transcend any Work of that kind ever before invented. The Proposal in perspicuous Language sets forth the Honour and Advantage fuch a Performance wou'd be to the British Name, as well as that it would apply the Power of Sounds, in a manner more amazingly forcible than, perhaps, has yet been known, and I am fure to an End much more worthy. Had the vast Sums which have been laid out upon Operas without Skill or Conduct, and to no other Purpose but to suspend or vitiate our Understandings, been disposed this way, we should now perhaps have an Engine fo formed as to strike the Minds of half a People at once in a Place of Worship with a Forgetfulness of present Care and Calamity, and a Hope of endless Rapture, Joy, and Hallelujah hereafter.

WHEN I am doing this Justice, I am not to forget the best Mechanick of my Acquaintance, that useful Servant to Science and Knowledge, Mr. John Rowley; but I think I lay a great Obligation on the Publick, by acquainting them with his Proposals for a Pair of new Globes. After his Preamble, he promises in the

faid Proposals that,

In the Celestial Globe.

* CARE shall be taken that the fixed Stars be placed according to their true Longitude and Latitude, from the many and correct Observations of Hevelius, Cassia.

in, Mr. Flamstead Reg. Astronomer, Dr. Hally, Savi-

* lian Professor of Geometry in Oxon; and from what-

' ever else can be procured to render the Globe more

exact, instructive and useful.

'THAT all the Constellations be drawn in a cu-'rious, new, and particular manner; each Star in so 'just, distinct, and conspicuous a Proportion, that its

Magnitude may be readily known by bare Inspection,

according to the different Light and Sizes of the Stars. That the Track or Way of such Comets as

have been well observ'd, but not hitherto expressed

in any Globe, be carefully delineated in this.

In the Terrestrial Globe.

'THAT by reason the Descriptions formerly made, both in the the English and Dutch great Globe, are erroneous, Asia, Africa, and America, be drawn in a manner wholly new; by which means it is to be noted that the Undertakers will be obliged to alter the Latitude of some Places in ten Degrees, the Longitude of others in 20 Degrees; besides which great and necessary Alterations, there be many remarkable Countries, Cities, Towns, Rivers, and Lakes, omitted in other Globes, inserted here according to the best Discoveries made by our late Navigators. Lastly, That the Course of the Trade-Winds, the Monspoons, and

'picks, be visibly express'd.
'NOW in regard that this Undertaking is of
fo universal Use, as the Advancement of the most

other Winds periodically shifting between the Tro-

necessary Parts of the Mathematicks, as well as tending to the Honour of the British Nation, and that the

Charge of carrying it on is very expensive; it is de-

fired that all Gentlemen who are willing to promote fo great a Work, will be pleased to subscribe on the

following Conditions.

I. THE Undertakers engage to furnish each Subfcriber with a Celestial and Terrestrial Globe, each of
30 Inches diameter, in all respects curiously adorned,
the Stars gilded, the Capital Cities plainly distinguished, the Frames, Meridians, Horizons, HourCircles and Indexes so exactly finished up, and accurately divided, that a Pair of these Globes will really
appear, in the Judgment of any disinterested and intelligent Person, worth fifteen Pounds more than will

be demanded for them by the Undertakers.

'II. WHOSOEVER will be pleas'd to subscribe, and pay twenty five Pounds in the manner following for a Pair of these Globes, either for their own use, or to present them to any College in the Universities, or any publick Library or Schools, shall have his Coat of Arms, Name, Title, Seat, or Place of Residence, &c. inserted in some convenient Place of the Globe.

'III. THAT every Subscriber do at first pay down the Sum of ten Pounds, and sisten Pounds more upon the delivery of each Pair of Globes persectly sitted up.

And that the faid Globes be delivered within twelve Months after the Number of thirty Subscribers be compleated; and that the Subscribers be ferved with

Globes in the Order in which they subscribed.

' IV. THAT a Pair of these Globes shall not hereafter be fold to any Person but the Subscribers under thirty Pounds.

V. THAT if there be not thirty Subscribers within four Months, after the first of December, 1712, the Money paid shall be return'd on demand by Mr. John Warner Goldsmith near Temple-Bar, who shall receive and pay the same according to the above-mention'd Articles.



RESERVE OF THE STATE OF THE STA

Nº 553 Thursday, December 4.

Nec lusisse pudet, sed non incidere ludum.

Hor. Ep. 14. l. 1. v. 36.

Once to be wild, is no such foul Disgrace; But 'tis so, still to run the frantick Race.

CREECH.

HE Project which I published on Monday last has brought me in feveral Packets of Letters. Among the rest I have receiv'd one from a certain Projector, wherein after having reprefented, that in all Probability the Solemnity of opening my Mouth will draw together a great Confluence of Beholders, he proposes to me the hiring of Stationers-Hall for the more convenient exhibiting of that publick Ceremony. He undertakes to be at the Charge of it himself, provided he may have the erecting of Galleries on every fide, and the letting of them out upon that oceasion. I have a Letter also from a Bookfeller, petitioning me in a very humble manner, that he may have the printing of the Speech which I shall make to the Assembly upon the first opening of my Mouth. I am informed from all Parts, that there are great Canvassings in the several Clubs about Town, upon the choosing of a proper Person to sit with me on those arduous Affairs, to which I have summoned them. Three Clubs have already proceeded to Election, whereof one has made a double Return. If I find that my Enemies shall take advantage of my Silence to begin Hostilities upon me, or if any other Exigency of Affairs may so require, since I see Elections in fo great a forwardness, we may possibly meet before the Day appointed; or if matters go on to my Satisfaction, I may perhaps put off the meeting 0 4

to a further Day: but of this publick notice shall be

given.

IN the mean time, I must confess that I am not a little gratify'd and obliged by that Concern which appears in this great City upon my present Design of laying down this Paper. It is likewise with much Satisfaction, that I find some of the most outlying Parts of the Kingdom alarm'd upon this Occafion, having received Letters to exposulate with me about it from feveral of my Readers of the remotest Boroughs of Great-Britain. Among these I am very well pleas'd with a Letter dated from Berwick uton Tweed, wherein my Correspondent compares the Office, which I have for some time executed in these Realms, to the weeding of a great Garden; which, fays he, it is not fufficient to weed once for all, and afterwards to give over, but that the Work must be continued daily, or the fame Spots of Ground which are cleared for a while, will in a little time be overrun as much as ever. Another Gentleman lays before me feveral Enormities that are already fprouting, and which he believes will discover themselves in their Growth immediately after my disappearance. There is no doubt, fays he, but the Ladies Heads will shoot up as soon as they know they are no longer under the Spectator's Eye; and I have already feen fuch monstrous broad-brimmed Hats under the Arms of Foreigners, that I question not but they will overshadow the Island within a Month or two after the dropping of your Paper. But among all the Letters which are come to my Hands, there is none fo handfomly written as the following one, which I am the more pleased with as it is fent me from Gentlemen who belong to a Body which I shall always honour, and (where I cannot speak it without a fecret Pride) my Speculations have met with a very kind Reception. It is usual for Poets, upon the publishing of their Works, to print before them fuch Copies of Verses as have been made in their Praife. Not that you must imagine they are pleased with their own Commendations, but because the elegant Compositions of their Friends should not be lost. I must make the same Apology for the Publication of the ensuing Letter, in which I have suppress'd no Part of those Praises that are given my Speculations with too lavish and good-natured a Hand; tho' my Correipondents can witness for me, that at other times I have generally blotted out those Parts in the Letters which I have received from them.

Mr. SPECTATOR,

Oxford, Nov. 2;.

TN spite of your invincible Silence you have found out a Method of being the most agreeable Companion in the World: That kind of Conversation which you hold with the Town, has the good Fortune of being always pleafing to the Men of Tafte and Leifure, and never offensive to those of Hurry and Duffiels. You are never heard, but at what Horace calls descro tempore, and have the Happiness to observe the politick Rule, which the same discerning Author gave his Friend, when he injoin'd him to de-· liver his Book to Augustus;

Si validus, si lætus erit, si denique poscet.

Ep. 13. l. 1. v. 3.

—When vexing Cares are fled, When well, when merry, when he asks to read.

CREECH. · You never begin to talk, but when People are desirous to hear you; and I defy any one to be out of humour 'till you leave off. But I am led unawares into Reflexions, foreign to the original Defign of this Epistle; which was to let you know, that some un-· feigned Admirers of your inimitable Papers, who ' could, without any Flattery, greet you with the Sa-· lutation used to the Eastern Monarchs, viz. O Spec, · live for ever, have lately been under the same Ap-· prehensions with Mr. Philo-Spec; that the haste you have made to dispatch your best Friends portends no ' long Duration to your own fhort Visage. We could not, indeed, find any just Grounds for Complaint in the Method you took to dissolve that venerable Body:

No, the World was not worthy of your Divine. WILL

HONEYCOMB could not, with any Reputation, live fingle any longer. It was high time for the TEMP-LAR to turn himself to Coke: And Sir ROGER'S dying was the wifest thing he ever did in his Life. It was, however, matter of great Grief to us, to think ' that we were in danger of lofing fo Elegant and Valuable an Entertainment. And we could not, without Sorrow, reflect that we were likely to have nothing to interrupt our Sips in a Morning, and to suspend our Coffee in mid-air, between our Lips and right Ear, but the ordinary Trash of News-Papers. We resolved, therefore, not to part with you fo. But fince, to make use of your own Allusion, the Cherries began now to croud the Market, and their Season was almost over, we consulted our future Enjoyments, and endeavoured to make the exquisite Pleasure that delicious Fruit gave our Taste as lasting as we could, and by drying them protract their flay beyond its natural Date. We own that thus they have not a Flavour equal to that of their juicy Bloom; but yet, under this Difadvantage, they pique the Palate, and become a Salver better than any other Fruit at its first Appearance. To speak plain, there are a Number of us who have begun your Works afresh, and meet two Nights in the Week in order to give you a Rehearing. We never come together without drinking your Health, and as feldom part without general Expreffions of Thanks to you for our Night's Improvement. This we conceive to be a more useful Institution than any other Club whatever, not excepting even that of ugly Faces. We have one manifest Advantage over that renowned Society, with respect to Mr. Spectator's Company. For though they may brag, that you sometimes make your personal Appearance amongst them, it is impossible they should ever get a Word from you. Whereas you are with us the Reverse of what Phadria would have his Mistress be in his Rival's Company, Present in your Absence. We make you talk as much and as long as we please; and let me tell you. you feldom hold your Tongue for the whole Evening. · I promise myself you will look with an Eye of Favour upon a Meeting which owes its Original to a mutual

tual Emulation among its Members, who shall shew

the most profound Respect for your Paper; not but we have a very great Value for your Person: and I

dare fay you can no where find four more fincere Ad-

mirers, and humble Servants, than

T. F. G. S. 7. T. ET.

CHEMONOPORTHER, UND

Nº 554 Friday, December 5.

Tentanda Via est, quâ me quoque possim Tollere humo, Victorque virûm volitare per Ora.

Virg. Georg. 3. v. 9.

New Ways I must attempt, my groweling Name To raise aloft, and wing my Flight to Fame.

DRYDEN.

A M obliged for the following Essay, as well as for that which lays down Rules out of Tully for Pronunciation and Action, to the Ingenious Author of a Poem just published, intitled, An Ode to the Greator of the World, occasioned by the Fragments of Orpheus.

T is a Remark made, as I remember, by a cele-brated French Author, that no Man ever pushed his Capacity as far as it was able to extend. I shall not inquire whether this Assertion be strictly true. It may suffice to say, that Men of the greatest Application and Acquirements can look back upon many vacant Spaces, and neglected Parts of Time, which have slipped away from them unemploy'd; and there is hardly any one considering Person in the World, but is apt to fancy with himself, at some time or other, that is his Life were to begin again, he could fill it up better:

THE Mind is most provoked to cast on itself this ingenuous Reproach, when the Examples of such Men are presented to it, as have far outshot the generality of their

their Species, in Learning, Arts, or any valuable Im-

provements.

ONE of the most extensive and improved Genius's we have had any Instance of in our own Nation, or in any other, was that of Sir Francis Bacon Lord Veru-This great Man, by an extraordinary Force of Nature, Compass of Thought, and indefatigable Study. had amassed to himself such stores of Knowledge as we cannot look upon without Amazement. His Capacity feems to have grasped All that was revealed in Books before his Time; and not fatisfied with that, he began to firike out new Tracks of Science, too many to be travelled over by any one Man, in the Compass of the These, therefore, he could only mark longest Life. down, like imperfect Coastings in Maps, or supposed Points of Land, to be further discovered, and ascertained by the Industry of After-Ages, who should proceed upon his Notices or Conjectures.

THE excellent Mr. Boyle was the Person, who seems to have been designed by Nature to succeed to the Labours and Inquiries of that extraordinary Genius I have just mentioned. By innumerable Experiments He, in a great measure, filled up those Plans and Out-Lines of Science, which his Predecessor had sketched out. His Life was spent in the pursuit of Nature, through a great variety of Forms and Changes, and in the most rational, as well as devout Adoration of its Divine Au-

ther.

IT would be impossible to name many Persons who have extended their Capacities as far as these two, in the Studies they pursued; but my learned Readers, on this occasion, will naturally turn their Thoughts to a Third, who is yet living, and is likewise the Glory of our own Nation. The Improvements which, others had made in Natural and Mathematical Knowledge have so vastly increased in his Hands, as to afford at once a wonderful Instance how great the Capacity is of a Human Soul, and how inexhaustible the Subject of its Inquiries; so true is that Remark in Holy Writ, that though a wife Man seek to find out the Works of God from the Beginning to the End, yet shall he not be able to do it.

I cannot help mentioning here one Character more of a different kind indeed from these, yet such a one as may ferve to shew the wonderful Force of Nature and of Application, and is the most singular Instance of an Universal Genius I have ever met with. The Person I mean is Leonardo da Vinci, an Italian Painter, descended from a noble Family in Tuscany, about the beginning of the fixteenth Century. In his Profession of History-Painting he was fo great a Master, that some have affirmed he excelled all who went before him. It is certain that he raifed the Envy of Michael Angelo, who was his Contemporary, and that from the Study of his Works Raphael himself learned his best Manner of Defigning. He was a Master too in Sculpture and Architecture, and skilful in Anatomy, Mathematicks, and Mechanicks. The Aqueduct from the River Adda to Milan, is mentioned as a Work of his Contrivance. He had learned feveral Languages, and was acquainted with the Studies of History, Philosophy, Poetry, and Though it is not necessary to my present Purpose, I cannot but take notice, that all who have writ of him mention likewise his Perfection of Body. Instances of his Strength are almost incredible. He is described to have been of a well-formed Person, and a Mafter of all genteel Exercises. And lastly, we are told that his moral Qualities were agreeable to his natural and intellectual Endowments, and that he was of an honest and generous Mind, adorned with great Sweetness of Manners. I might break off the Account of him here. but I imagine it will be an Entertainment to the Curiofity of my Readers, to find fo remarkable a Character distinguished by as remarkable a Circumstance at his Death. The Fame of his Works having gained him an universal Esteem, he was invited to the Court of France. where, after some time, he fell fick; and Francis the First coming to see him, he raised himself in his Bed to acknowledge the Honour which was done him by that Visit. The King embraced him, and Leonardo fainting at the fame Inftant, expired in the Arms of that great Monarch.

IT is impossible to attend to such Instances as these, without being raised into a Contemplation on the won-derful

felf

derful Nature of an human Mind, which is capable of fuch Progressions in Knowledge, and can contain such a Variety of Ideas without Perplexity or Confusion. How reasonable is it from hence to infer its Divine Original? And whilst we find unthinking Matter endued with a natural Power to last for ever unless annihilated by Omnipotence, how abfurd would it be to imagine, that a Being fo much superior to it should not have the same

Privilege?

AT the same time it is very surprising, when we remove our Thoughts from such Instances as I have mentioned, to confider those we so frequently meet with in the Accounts of barbarous Nations among the Indians; where we find Numbers of People who fcarce flew the first Glimmerings of Reason, and seem to have sew Ideas Thefe, methinks, above those of Sense and Appetite. appear like large Wilds, or vast uncultivated Tracts of Human Nature; and when we compare them with Men of the most exalted Characters in Arts and Learning, we find it difficult to believe that they are Creatures of

the fame Species.

SOME are of opinion that the Souls of Men are all naturally equal, and that the great Disparity, we so often observe, arises from the different Organization or Structure of the Bodies to which they are united. But whatever conflitutes this first Disparity, the next great Difference which we find between Men in their feveral Acquirements is owing to accidental Differences in their Education, Fortunes, or Course of Life. The Soul is a kind of rough Diamond, which requires Art, Labour, and Time to polish it. For want of which, many a good natural Genius is loft, or lies unfashioned, like a lewel in the Mine.

ONE of the strongest Incitements to excel in such Arts and Accomplishments as are in the highest Esteem among Men, is the natural Passion which the Mind of Man has for Glory; which, though it may be faulty. in the Excels of it, ought by no means to be discouraged. Perhaps some Moralists are too severe in beating down this Principle, which feems to be a Spring implanted by Nature to give Motion to all the latent Powers of the Soul, and is always observed to exert itfelf with the greatest Force in the most generous Dispofitions. The Men whose Characters have shone the brightest among the ancient Romans, appear to have been strongly animated by this Passion. Cicero, whose Learning and Services to his Country are fo well known. was inflamed by it to an extravagant degree, and warmly presses Lucceius, who was composing a History of those Times, to be very particular and zealous in relating the Story of his Confulship; and to execute it speedily, that he might have the pleasure of enjoying in his Life-time some part of the Honour which he forefaw would be paid to his Memory. This was the Antbition of a great Mind; but he is faulty in the degree of it, and cannot refrain from foliciting the Historian upon this Occasion to neglect the strict Laws of History, and, in praising him, even to exceed the Bounds of Truth. The younger Pliny appears to have had the fame Passion for Fame, but accompanied with greater Chastness and Modesty. His ingenuous Manner of owning it to a Friend, who had prompted him to undertake some great Work, is exquisitely beautiful, and raises him to a certain Grandeur above the Imputation of Va-I must confess, says he, that nothing employs my Thoughts more than the Defire I have of perpetuating my Name; which in my Opinion is a Design worthy of a Man. at least of such a one, who being conscious of no Guilt, is not afraid to be remember'd by Posterity.

I think I ought not to conclude, without interesting all my Readers in the Subject of this Discourse: I shall therefore lay it down as a Maxim, that though all are not capable of shining in Learning or the politer Arts; yet every one is capable of excelling in something. The Soul has in this respect a certain vegetative Power which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful Garden, it will of itself shoot

up in Weeds or Flowers of a wilder Growth,

CAFFLE PREPARETARY

Nº 555 Saturday, December 6.

Respue quod non es ———— Pers. Sat. 4. v. 51.

Lay the sictitious Character aside.

LL the Members of the imaginary Society which were described in my first Papers, having disappear'd one after another, it is high time for the Spectator himself to go off the Stage. But, now I am to take my Leave, I am under much greater Anxiety. than I have known for the Work of any Day fince I undertook this Province. It is much more difficult to converse with the World in a Real than a Personated Character. That might pass for Humour in the Spectator, which would look like Arrogance in a Write: who fets his Name to his Work. The fictitious Perfon might contemn those who disapproved him, and e :tol his own Performances, without giving Offence. _e might assume a Mock-Authority, without being looked upon as vain and conceited. The Praises or Censures of himself fall only upon the Creature of his Imagination; and if any one finds fault with him, the Author may reply with the Philosopher of old, Thou doft but beat the Case of Anaxarchus. When I speak in my own private Sentiments, I cannot but address myself to my Readers in a more submissive manner, and with a just Gratitude, for the kind Reception which they have given to these daily Papers that have been published for almost the Space of two Years last past.

I hope the Apology I have made as to the Licence allowable to a feigned Character, may excuse any thing which has been said in these Discourses of the Spectator and his Works; but the Imputation of the grossest Vanity would still dwell upon me, if I did not give some Account by what means I was enabled to keep up the Spirit of so long and approved a Performance. All the Papers marked with a C, an L, an I, or an O, that is to say, all the Pa-

first

pers which I have distinguished by any Letter in the name of the Muse CLIO, were given me by the Gentleman of whose Assistance I formerly boasted in the Preface and concluding Leaf of my Tatlers. I am indeed much more proud of his long-continued Friendship, than I should be of the Fame of being thought the Author of any Writings which he himself is capable of producing. I remember when I finished The Tender Husband, I told him there was nothing I so ardently wished, as that we might some time or other publish a Work written by us both, which should bear the Name of The Monument, in memory of our Friendship. I heartily wish what I have done here, was as Honorary to that facred Name, as Learning, Wit, and Humanity render those Pieces which I have taught the Reader how to distinguish for his. When the Play abovementioned was last acted, there were so many applauded Strokes in it which I had from the fame Hand, that I thought very meanly of myfelf that I had never pollickly acknowledg'd them. After I have put other Friends upon importuning him to publish Dramatick, as well as other Writings he has by him, I shall end what I think I am obliged to fay on this Head, by giving my Reader this hint for the better Judging of my Productions, that the best Comment upon them would be an Account when the Patron to The Tender Husband was in England, or abroad.

THE Reader will also find some Papers which are marked with the Letter X, for which he is obliged to the Ingenious Gentleman who diverted the Town with the Epilogue to The Distressed Mother. I might have owned these several Papers with the free Consent of these Gentlemen, who did not write them with a Design of being known for the Authors. But as a candid and sincere Behaviour ought to be preferred to all other Considerations, I would not let my Heart reproach me with a Consciousness of having acquired a Praise which is not my Right.

THE other Affistances which I have had, have been conveyed by Letter, fometimes by whole Papers, and other times by short Hints from unknown Hands. I have not been able to trace Favours of this kind, with any Certainty, but to the following Names, which I place in the Order wherein I received the Obligation; tho' the

first I am going to name can hardly be mentioned in a List wherein he would not deserve the Precedence. The Persons to whom I am to make these Acknowledgments are Mr. Henry Martyn, Mr. Pope, Mr. Hughes, Mr. Carey of New-College in Oxford, Mr. Tickell of Queen's in the same University, Mr. Parnelle, and Mr. Eusden, of Trinity in Cambridge. Thus, to speak in the Language of my late Friend Sir Andrew Freerorm, I have balanced my Accounts with all my Creditors for Wit and Learning. But as these excellent Persormances would not have seen the Light without the means of this Paper, I may still arrogate to myself the Merit of their being communicated to the Publick.

I have nothing more to add, but having fwelled this Work to five hundred and fifty five Papers, they will be disposed into seven Volumes, sour of which are already published, and the three others in the Press. It will not be demanded of me why I now leave off, tho' I must own myself obliged to give an Account to the Town of my Time hereafter; since I retire when their Partiality to me is so great, that an Edition of the former Volumes of Spectators of above Nine thousand each Book is already fold off, and the Tax on each half Sheet has brought into the Stamp-Office one week with another above 20 l. a-Week arising from this single Paper, notwithstanding it at first reduced it to less than half the number that was usually printed before this Tax was laid.

I humbly befeech the Continuance of this Inclination to favour what I may hereafter produce, and hope I have in my Occurrences of Life tafted so deeply of Pain and Sorrow, that I am Proof against much more prosperous Circumstances than any Advantages to which my

own Industry can possibly exalt me.

I am,

My good-natured Reader, Your most Obedient,

Most Obliged Humble Servant,

Richard Steele.

Vos valete & plaudite. Ter.

THE following Letter regards an ingenious Set of Gentlemen, who have done me the honour to make me one of their Society.

Mr. SPECTATOR,

Dec. 4. 1712.

HE Academy of Painting, lately established in London, having done you and themselves the Honour to choose you one of their Directors; that noble and lively Art, which before was intitled to your Regards as a Spectator, has an additional Claim to you, and you feem to be under a double Obligation

to take some Care of her Interests.

'THE Honour of our Country is also concerned in the matter I am going to lay before you: we (and perhaps other Nations as well as we) have a National false Humility as well as a National Vain Glory; and tho we boast ourselves to excel all the World in things

wherein we are outdone abroad, in other things we attribute to others a Superiority which we ourfelves possess. This is what is done, particularly, in the

· Art of Portrait or Face-Painting.

' PAINTING is an Art of a vast Extent, too great by much for any mortal Man to be in full posfession of, in all its parts; 'tis enough if any one suc-

ceed in painting Faces, History, Battles, Landskips Sea-pieces, Fruit, Flowers, or Drolls, &c. Nay,

on Man ever was excellent in all the Branches (tho' many in number) of these several Arts, for a distinct

Art I take upon me to call every one of those several

' kinds of Painting.

'AND as one Man may be a good Landskip'Painter, but unable to paint a Face or a History tolerably well, and so of the rest; one Nation may excel
'in some kinds of Painting, and other kinds may thrive

better in other Climates.

'ITALY may have the Preference of all other Nations for History-Painting; Holland for Drolls, and a neat finished manner of Working; France for Gay,

Janty, Fluttering Pictures; and England for Portraits: but to give the Honour of every one of these

kinds of Painting to any one of those Nations on account of their Excellence in any of these parts of it, is like adjudging the Prize of Heroick, Dramatick, Lyrick or Burlesk Poetry, to him who has done

well in any one of them.

'WHERE there are the greatest Genius's, and most Helps and Encouragements, 'tis reasonable to suppose ' an Art will arrive to the greatest Perfection: By this ' Rule let us confider our own Country with respect to ' Face-Painting. No Nation in the World delights fo ' much in having their own, or Friends, or Relations ' Pictures; whether from their National Good-nature, ' or having a love to Painting, and not being encouraged in the great Article of Religious Pictures, which the ' Purity of our Worship refuses the free use of, or from ' whatever other Cause. Our Helps are not inferior to ' those of any other People, but rather they are greater; ' for what the Antick Statues and Bas-reliefs which Italy enjoys are to the History-Painters, the Beautiful and ' Noble Faces with which England is confessed to abound, ' are to Face-Painters; and besides we have the greatest ' number of the Works of the best Masters in that kind of any People, not without a competent number of those of the most excellent in every other Part of Painting. And for Encouragement, the Wealth and Genea rosity of the English Nation affords that in such a degree, as Artists have no reason to complain.

A N D accordingly in Fact Face-Painting is no where ' fo well performed as in England: I know not whether ' it has lain in your way to observe it, but I have, and pretend to be a tolerable Judge. I have feen what is ' done abroad, and can affure you, that the Honour of ' that Branch of Painting is justly due to us. I appeal to ' the judicious Observers for the Truth of what I assert. ' If Foreigners have oftentimes, or even for the most ' part excelled our Natives, it ought to be imputed to the Advantages they have met with here, join'd to their own Ingenuity and Industry; nor has any one Nation distinguished themselves so as to raise an Argument in favour of their Country: but it is to be observed that ' neither French nor Italians, nor any one of either Nation, notwithstanding all our Prejudices in their favour, have, or ever had, for any confiderable time, any Character among us as Face-Painters.

THIS

'THIS Honour is due to our own Country; and has been fo for near an Age: So that instead of going to Italy, or elsewhere, one that designs for Portrait-Paint-

'ing ought to study in England. Hither such should come from Holland, France, Italy, Germany, &c. as

he that intends to practife any other kinds of Painting, should go to those Parts where 'tis in greatest Per-

fection. 'Tis faid the Bleffed Virgin descended from Heaven, to sit to St. Luke; I dare venture to affirm,

that if the should desire another Madonna to be painted by the Life, she would come to England; and am of

opinion that your present President, Sir Godfrey Kneller, from his Improvement since he arrived in this Kingdom,

would perform that Office better than any Foreigner

living. I am, with all poffible Respect,

SIR,

Your most Humble, and Most Obedient Servant, &c.

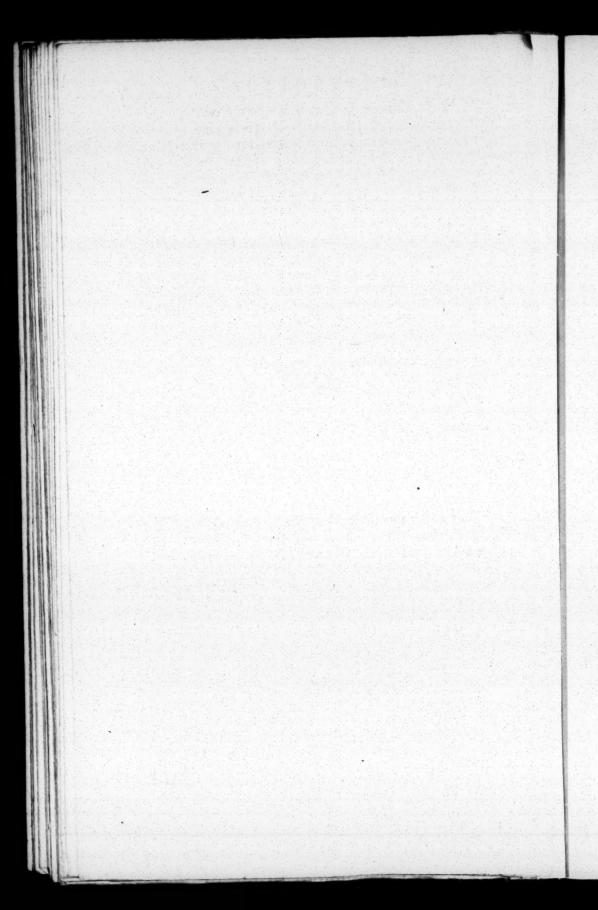
THE ingenious Letters sign'd The Weather-Glass, with several others, were received, but came too late.

POSTSCRIPT.

IT had not come to my Knowledge, when I left off the Spectator, that I owe feveral excellent Sentiments and agreeable Pieces in this Work to Mr. Ince of Gray's-Inn.

R. STEELE.





THE

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